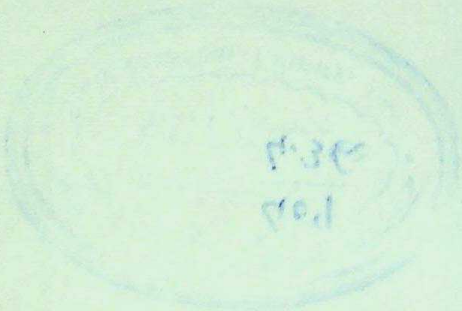
THE SRIMAD-BHAGABATAM

VOL. II

J. M. SANYAL



THE SRIMAD-BHAGABATAM
BOOK IV—VI

THE SRIMAD-BHAGABATAM

OF

KRISHNA-DWAIPAYANA VYASA

Translated into English Prose from the Original Sanskrit Text.

BY

J. M. SANYAL.

VOL II

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SRIMAD-BHAGABATAM

BOOK IV

CHAPTER I.

THE SEPARATE ACCOUNTS OF THE FAMILIES OF MANU'S DAUGHTERS.

Maitreya said :—'My dear Vidura ! Three daughters were born to Manu's wife Satarupa. These daughters were named Akuti, Devahuti and Prasuti. Besides these three daughters, Manu had two sons. With the consent of his wife Satarupa, Manu took *Putrika* Vow (When a father has only daughter and not even a single son, he gives the daughter well-adorned in marriage saying, although she has no brother the son that will be born to her, will be mine. This vow is called *Putrika*) and gave away his daughter Akuti to Prajapati Ruchi, even though Akuti had brothers. O thou of the Kuru race (Vidura) ! A daughter is given in marriage according to Putrika vow, when the father of the daughter having no male child of his own desires to have the daughter's son as his own. 'This my daughter has no brother. I am giving her well-adorned in marriage. The son that will be born to her, will be mine.' Marriage performed under such a text of agreement is called marriage according to Putrika Vow. As such, according to the Sastras, a person having no male-child of his own is eligible to perform his daughter's marriage according to Putrika Vow. But, even though Manu's daughter Akuti had brothers, Manu gave her in marriage according to Putrika vow and desired to have her son as his own, Manu's son-in-law, Prajapati Ruchi was gifted with the effulgence of Brahma. He begat upon her devoted wife Akuti, a son and a daughter. Ruchi's son was Vishnu's self born in the form of sacrifice, and his daughter (Dakshina by name) was a portion of Lakshmi. Therefore marriage between them (the brother and the sister) was not against the Shastra. My dear child (Vidura) ! That daughter of Ruchi was Dakshina by name. When Swayambhuva

Manu heard of the birth of a son to his daughter and of his wonderful prowess and effulgence, he delightfully took him (the son of Akuti) away to his own abode. The daughter Dakshina remained with her parents. After sometime Dakshina expressed her eagerness to marry her own brother who was born in the form of sacrifice. As desired by Dakshina, their marriage was duly performed. The divine person, the lord of sacrifice, was greatly pleased with Dakshina and after marrying her begat upon her twelve sons. (1—6).

Those twelve sons of the divine person were named Tosha, Pratosha, Santosha, Bhadra, Santi, Iraspati, Idhma, Kavi, Vibhu, Swanha, Sudeva, and Rochana. After the expiry of Swayambhuva Manu's reign, those twelve grand-sons of Prajapati Ruchi became known as divinities named *Tushitas*; (in the same period of time) Marichi and others were known as *Saptarshis* (Seven Rishis), Yajna-purusha was the incarnated portion of Hari and was the king of the celestials, and Priyavrata and Uttanapada also were the two powerful sons of Manu. Priyavrata and Uttanapada were great heroes. They and their sons and grandsons reigned over the world during the Swayambhuva Manwantara.

Thereafter, Manu gave away his second daughter Devahuti in marriage unto Maharshi Kardama. I have already related everything about them. Now do thou hear me relating about Manu's third or the youngest daughter. The divine Manu conferred his daughter Prasuti upon Prajapati Daskha, the son of Brahma. Prasuti's progeny have spread wide over the three worlds. O thou best of the Kuru race (Vidura)! Prajapati Kardama begat nine daughters upon Devahuti. Those nine daughters of Maharshi Kardama were espoused by nine Brahmana Saints. Do thou listen now about the description of the progeny of those nine daughters of Maharshi Kardama. (7—12).

Maharshi Kardama's eldest daughter, who was named Kala, was espoused by Marichi. Kala gave birth to two sons named Kasyapa and Purnima, by whose descendants the whole world has been filled. Purnima gave birth to two sons named Virajaand Viswaga and a daughter named Devakulya. This Devakulya, in another birth, by virtue of the piety of washing the lord Sri Hari's feet, became the stream of the celestial region "Ganga" by

name. Another daughter of Maharshi Kardama who was named Anasuya was espoused by Atri. Anasuya gave birth to three illustrious sons named Datta, Durvasa and Soma who were known to have been begotten of Vishnu, Rudra and Brahma."

Vidura asked :—Do thou (Maitreya) relate unto me, preceptor, for what purpose the three foremost of deities, the instruments of creation, preservation and destruction, took births in the race of Atri.

Maitreya replied :—The lord Brahma commanded Atri, the best of Brahmanas, for the procreation of progeny. Thereupon Atri, the foremost of those conversant with the knowledge of Brahman, resorted to devout penance and repaired, along with his spouse, to the Kula mountain Riksha. There was a forest in that mountain wherein Palasha and Asoka trees were filled with bunches of flowers and the forest was resounded with the noise of the waterfall of the river named Nirvindya. The great ascetic Atri entered in that forest and having conquered his mind by pranayama began to meditate upon as follows :—"I have taken refuse unto Hari, who is the lord of this Universe. May Hari be graciously pleased to confer upon me progeny like unto myself." (13—18).

Being engaged in penance he so meditated upon for one hundred years standing on one foot, living on air and being above the influence of climate. Thereupon observing fire coming out of the head of the ascetic (Atri) and incensed by the fuel of Pranayama, burning down the three worlds the three lords came to his hermitage and his glory was spread all over by the Apsaras, Sages, Gandharvas, Siddhas, Vidyadharas, and the Snake-gods. Beholding the approach of the three deities (Vishnu, Rudra and Brahma), the mind of ascetic was greatly delighted and standing on one foot as before, he kept his sight fixed upon those foremost of deities. Then, placing his head on the ground, with folded hands, and collecting flowers, he worshipped them. The three divinities Brahma, Vishnu and Maheswara (Siva) were seated on their respective carriers such as Hansa (Gander), Garura and Bull ; and the divinities had in their hands Kamandalu (a kind of water-pot), Discus (Sudarsana-Chakra) and Trident (Trisula) respectively. The faces of the divinities were manifested with graceful looks and sweet smiles,—displaying that they were

bountifully pleased. The vision of Maharshi Atri was arrested by the effulgence of those three divinities, and thereupon having closed his eyes and having placed his mind in those three foremost of the deities,—the great saint Atri began to chant their glories in the following sweet and melodious words :—

"I bow down reverentially unto ye three,—Brahma, Vishnu and Maheswara,—who in every Yuga, by the divided qualities of Maya, assume forms for the creation, preservation, and destruction of the universe. Who amongst ye is he whom I invoked ? For the procreation of progeny I was meditating in my mind upon one of the foremost of deities. How then three of you come here ? Ye are above the comprehension of bodied beings. Do ye be pleased to tell me about this, for I am greatly stricken with curiosity."

Maitreya said :—O Vidura ! Hearing those words, the said three deities, who were the foremost of the wise, addressed the Maharshi smiling and with sweet words as follows :—"O Brahman ! The determination thou hast formed shall be carried out and will not prove otherwise. Thine is a good resolve. We are He whom thou wert meditating upon. May good betide thee. From portions of each of us three, thy sons shall be born. Then those three sons of thine shall be celebrated over the world and they will spread thy fame." Thus having conferred upon the ascetic the boon he prayed for and after accepting the worship duly offered by the Maharshi and his wife, the said three divinities appeared to have vanished just there. (19—30).

Thus it was that to Maharshi Atri's wife was born a son Soma by name from Brahma's portion, a son Datta by name and conversant with Yoga from Vishnu's portion, and the third son Durvasa by name was born from Rudra's portion. Do thou now listen to me describing the race of Angira.

Angira's wife was Sraddha by name. Sraddha gave birth to four daughters. The said four daughters were named Sinibali, Kuhu, Raka and Anumati. Besides the said four daughters, Sraddha also gave birth to two sons. These two sons were celebrated in Swarochisha Manwantara. One of the two sons was named Utathya who was a divinity incarnate. The second son was named Vrihaspati, who was greatly devoted to Brahma.

O Vidura ! The ascetic Pulastya begat on his wife Havirbhu a son Agastya by name. The said son Agastya is said to have

appeared as fire of appetite in a previous birth. Prajapati Pulastya had another son Visravas by name, who was of rigid penances. The wife of Visravas was Ilavila by name. Ilavila gave birth to Kuvera, the lord of riches (the lord of Yakshas). Visravas had another wife Keshini by name. Keshini gave birth to three sons who were named Ravan, Kumbhakarna and Vibhishana.

The ascetic Pulaha's wife was named Gati. She gave birth to three sons named Karma-Srestha, Varias and Shahisnu.

The ascetic Kratu's wife was named Kriya. She gave birth to sixty thousand sons named Valakhilyas who were ever manifest in their effulgent Brahma energy.

The ascetic Vasistha's wife was named Urja. She gave birth to seven sons who are known as seven Rishis. Those seven sons of Vasistha were named as Chitraketu, Surochish, Viraja, Mitra, Ulvan, Vasubhridjan, and Dyuman. Besides Urja, Vasistha had another wife who gave birth to Saktri and others. (31—37).

The wife of Atharvan Rishi was named Chitti, who gave birth to a son named Dadhichi, who was also known as Aswasira. Dadhichi was a devout ascetic. Listen to me now describing the progeny of Bhrigu Muni.

The great Bhrigu begot on his wife Khyati two sons named Dhata and Vidhata, and also a daughter Sri by name. Sri took divine Vishnu as her husband. Meru had two daughters Ayati and Niyati by name who were married to Dhata and Vidhata respectively. Each of Dhata and Vidhata begot upon their wives respectively two sons named Mrikanda and Prana. Marikanda's son again was named as Markandeya and the son of Prana was named Vedashira. The great Bhrigu had another son Kavi by name whose son was the illustrious Ushana. The aforesaid ascetics have brought all these worlds of creation into existence. I (Maitreya said) have thus described to thee (Vidura) the progeny of Maharshi Kardama on his daughter's side. A reverential hearing of this narration instantly removes all sins.

The son of Brahma was named Prajapati Daksha. He espoused Manu's Daughter Prasuti. She gave birth to sixteen daughters. All of these sixteen daughters had greatly charming eyes. Daksha gave away in marriage thirteen of those sixteen daughters to Dharma (the god of piety), and of the rest three

daughters he gave one to Agni (the god of fire), one to the Pitris (the manes) and another to Siva (the destroyer of the world). The names of Daksha's daughters are Sraddha, Maitree, Daya, Santi, Tusthi, Pushti, Kriya, Unnati, Buddhi, Medha, Titiksha, Hree, Murti, (these thirteen daughters of Daksha were married to Dharma). Of these Sraddha gave birth to Satya, Maitree to Prasada, Daya to Abhaya, Santi to Shama, Tushti to Harsha, Pushti to Garva, Kriya to Yoga, Unnati to Darpa, Buddhi to Artha, Medha to Smriti, Titiksha to Kshema, Hree (Lajja) to Prasraya, (Binaya). (38—43).

From Murti originated all qualities. She gave birth to two ascetics named Nara and Narayana. At the time of their birth the whole Universe with its mobile and immobile creation enjoyed health and happiness. The minds of all animals, all the quarters, the wind, all the rivers and all the mountains became delightful. Melodious music was heard from the celestial region and flowery blossoms fell from the sky. The ascetics delightfully chanted the glories ; the Gandharvas and Kinnaras sang their prowess and glories delightedly, and the females of the celestial region danced with joy.

O Vidura ! What to say more, even the great divinities such as Brahma and others adored the said to boys (Nara and Narayana) with diverse hymns. The celestial beings chanted hymns unto Nara and Narayana in the following words :— "Salutation unto that Great Purusha who hath manifested himself unto Dharma in the form of an ascetic for the manifestation of that soul by whose illusive powers this world with mobile and immobile has been created like unto the region of the Gandharvas. May He look upon us with His merciful eyes. His eyes are the abode of beauty compared to which the beauty of the lotus is put to shame. Our knowledge about Him is not indirect. Such knowledge about Him has also to be acquired through the Shastras. We celestials are objects of His favour. By means of Sattwa qualities He has created us (the celestials) to prevent the transgression of the laws of the Universe. And by Him we have been delegated with divine powers and privileges."

Being thus eulogised by the immortals those two divine persons (Nara and Narayana) appeared before them. Thereupon they accepted worship of the celestials and repaired to the Gandhamadana Mountain.

O Vidura ! To lessen the burden of the Earth, the said portion of the lord Sri Hari (manifested as Nara and Narayana) has of late been manifested as two Krishnas,—one of them being Krishna himself (the foremost of the Yadus) and the other Arjuna (the foremost of the Kuru race). (44—49).

O Vidura ! Now I shall relate to you the progeny of the remaining three daughters of Daksha. (As above referred to, Daksha had sixteen daughters, of whom thirteen were married to Dharma, and of the remaining three the description follows herein below). Swaha was married to Agni, the god of fire. She gave birth to three sons. These three sons of Agni were named Pavaka, Pavamana and Suchi. All of them feast on oblations offered to fire. From those three sons of Agni fortyfive offsprings have originated. Those fortyfive offsprings of Pavaka and his two brothers (Pavamana and Suchi) counted with their father and grand-father made up the number of fortynine. These are the divinities of fire with whose names the Brahmanas conver sant with Vedas offer oblations unto fire in Vaidika Sacrifices. O Vidura ! Agnishvatta, Varhisada, Somapa, and Ajyapa,—these four are known as the manes. Of these four, those who are concerned with fire in sacrifices are called Sagni, and those who not take part with fire with sacrifices are called Anagni. Daksha's daughter Swadha is the wife of all those manes (the Pitris). On Swadha those Pitris begot two daughters. These two daughters of Swadha were named Vayuna and Dharinee. Both of these two having gone to the other end of knowledge and discriminative knowledge were known to have been acquainted with Brahman. Now remains the only daughter of Daksha to be described upon. She was named Sati and was married to divine Bhava (Siva) She was greatly devoted unto the divine Bhava, and yet she could not obtain a son becoming her in birth and character ; for her father (Daksha) having proved himself hostile towards her husband (Siva) she could not bear it and resorting to Yoga she renounced her person in her youth. (50—56).

CHAPTER II

THE CAUSE OF ENMITY BETWEEN DAKSHA AND SIVA

Vidura said :—O Brahman ! Prajapati Daksha was known to be very fond of his daughters. Why then did he disregard the sentiment of his own daughter Sati by displaying hostile attitude towards her husband, the divine Siva, who is the foremost of those having a character ? O Muni ! The divine Siva has never been known to be the object of any body's disregard. Rather he is known to be the preceptor of the whole universe. He is ever pleased in his self. He is the embodiment of peace and beatitude. He has no enemy. Why then Daksha became hostile towards him ? O Brahman ! Do thou now relate unto me the history of the enmity between the father-in-law and the son-in-law for which Sati did renounce her life,—although it is very difficult for one to renounce his own life.

Maitreya replied :—O Vidura ! In days of yore at the sacrifice of the creators of the Universe, all the divinities, the great saints and sages with their attendants and all the divinities of fire were assembled. At that time being radiant with his own effulgence like unto the rays of the sun and dispelling the darkness of the assembly by the lustre of his own person Prajapati Daksha entered that assembly. Therefore, all those assembled there along with the divinities of fire got up from their respective seats in honour of Daksha Prajapati, for their minds became awe-stricken by the uncommon effulgence of the Daksha's person. But only Brahma and Siva did not so leave their respective seats. Having been duly welcomed and offered seat, the illustrious Daksha bowed down unto Brahma,—the unborn one and preceptor of the celestials,—and with his permission took his seat. (1—6).

Bhava (Siva) was seated even before Daksha took his seat. Thereupon, Prajapati Daksha regarded this act of Bhava as an insult, and he could not bear it. Then looking askance upon Bhava as if burning all in wrath Daksha said :—

"Listen, O ye saints, celestials and Agnis I shall describe the character of this impious wight (Siva). I shall speak the truth. My utterances are not under any influence of pride or

ignorance. This shameless Siva is the destroyer of the fame of Lokapalas. He is regardless of his proper duties and on the contrary he is polluting the waves of the pious. He espoused my daughter, who is like savitri herself, in the presence of Agni and the Brahmanas. So in that respect he has become my disciple. This ape-eyed one has thus married my daughter having eyes like those of a deer. Being a son-in-law to me, therefore, he must have got up from his seat to welcome and honour me. But a fool and wicked as he is,—he did not care to show me proper respect even by words. I gave away my daughter unto him reluctantly, for he has stopped all pious actions, and is impure and proud. My giving away such a daughter to him is like unto imparting Vedic words upon a Sudra. (7—12).

Naked and with dishevelled hair and surrounded by ghosts and goblins he roams about cremation grounds like a maniac. Sometimes laughing and sometimes weeping, he is besmeared with ashes of burnt dead bodies, encircled by goblins and embellished with dead man's bones. Merely by name he is Siva (auspiciousness) but in reality he is *Asiva* (inauspiciousness). He is always addicted to intoxicants and fond of associating with intoxicated persons. He is the lord of Pramathas who are the impersonations of the quality of darkness and he is the leader of the hosts of ghosts known as maniacal spirits. He is always impure and wicked minded. Alas ! By what awful destiny I was influenced to confer my chaste daughter upon him. I am sure of having committed this reluctantly only with a view to abide by the behest of Brahma."

The illustrious Maitreya again began :—Siva was not enraged till then, and he remained seated in the assembly as before. But Prajapati Daksha did not stop by merely vilifying Siva in words as aforesaid. Rather in his worst of warth, he began to utter curses on Siva by touching water as in *achamana*. He burst out saying, "Whilst the celestials shall be treated to sacrifices, let not this vile Bhava pertake thereof along with the gods such as Indra, Upendra and others." Thus imprecating curse upon Siva, and inspite of the repeated protests of the leading personages of the assembly,—Prajapati Daksha left the sacrificial assembly and repaired to his own habitation. (13—18).

Thereupon, being informed of the said curse Nandi, the foremost of Siva's followers, with reddened eyes imprecated a

dreadful curse in return upon Daksha and all those Brahmanas who sided Daksha. Nandi said :—"The divine Bhava doth not do any harm ever to any one. But who sharing the worthless uttearances of the ignorant wight Daksha observing distinction, shall be inimical to the divine Siva,—they shall not succeed in acquiring the best of their aims (liberation or emancipation). Let him, whose understanding has been perverted in perceiving the meanings of the Vedas, attend works being addicted to unreal worldliness for the sake of frivolous pleasure. This wicked Daksha considers body as the soul, and as such he has forgotten the real self and has been reduced to the condition of a brute. May he be addicted to sensual pleasure and may his countenance be soon metamorphosed to that of a goat. He may well be taken to be a goat really since he considers ignorance, which begats action, as the true knowledge. Also may those Brahmanas, who have followed Daksha in vilifying Siva, be subject to the influence of birth and death in this world. May those enemies of Hara whose minds have been agitated by the profuse words sweet as honey of the flowery Vedas be addicted to actions and may they living upon everything walk about on this earth, as mendicants acquiring learning, practising devout penance and vows and be addicted to wealth, and physical and sensual pleasures." (19—25).

On hearing Nandi thus imprecating curse upon the twice born ones Bhrigu in return uttered the following dreadful curse *Brahmadanda* (a curse uttered by a Brahmana is known as Brahmadanda) :—"All those who shall observe the vow of worshipping Bhava (Siva) or who shall follow him, shall be opposed to good scriptures and they shall be known or denominated as *Pashandas* (literally opposed to pious living). Let such people with their purity sullied and understanding perverted, besmeared with ashes over their bodies and wearing braided hairs and bones as ornaments, enter into worshipping or serving Siva which acts wine and the like intoxicants shall be considered as celestial. Ye, the followers of Siva, are all possessed of the evil attributes of Pashandas, since ye are used to vilifying the Vedas and the Brahmanas, who uphold the bridge laying out different conditions and stages. This alone is the celestial road for the people that brings about their well being, which was resorted to by the ancient sages of which the divine Janardana

(Vishnu) is the proof. Veda is the eternal road for the highly pure people. For vilifying such Vedas, ye shall meet the evil deity Pashanda, where the king of ghosts reigns."

Maitreya said :—While Bhrigu Muni was thus engaged in the act of so imprecating curse upon the followers of the divine Bhava,—the latter felt himself out of sort for sometime in consideration of the unavoidable destruction of both the parties concerned and then he quietly left the assembly with his followers. Thereupon the creators of the Universe (Prajapatis) assembled there, carried on duly for one thousand years the great sacrifice in which the lord Sri Hari was worshipped. Then finishing the ablutions after the sacrifice as usual at the confluence of the Ganges and the Jamuna, those assembled at the sacrifice repaired to their respective habitations with their hearts purified. (26—35).

CHAPTER III

SATI'S DESIRE TO GO TO DAKSHA'S PLACE.

The illustrious Maitreya said :—The father-in-law Daksha and the son-in-law Siva thus cherished bad feelings towards each other for a considerable period of time. Thereupon when the Great Creator Brahma was pleased to appoint Daksha as the Lord of the Patriarchs,—Daksha became highly inflated with pride. Due to the height of his pride, Daksha disregarded the divine Bhava with the Brahmisthas and after having performed the sacrifice of Bajapeya, he entered upon the celebration of the sacrifices known as Vrihaspatisava. In that sacrifice all the Brahmana saints, the celestial saints, the Pitris and the deities were duly offered worship with their wives. Having heard the conversations of the sky rangers talking about the said sacrifice of Prajapati Daksha, Sati came to know of it. Then she also saw near her abode the females of Gandharvas passing along with their husbands in aerial cars. Those Gandharvas were wearing precious pendants on their breast, costly clothes and apparels, and shining *Kundalas* (ear-rings) on their ears. Their eyes were brisk, and brimful with joy and delight. Thereupon the goddess Sati (Daksha's daughter) out of over-

whelming curiousity to witness so grand a ceremony at her father's house submitted as follows to her husband, the lord of Ghosts (*Bhutanath*) :—"The grand festive *Yajna* (sacrifice) of thy father-in-law, the Patriarch Daksha has commenced. If thou dost so permit, let us all go there. I think the sacrifice has not yet been over inasmuch as the celestials are yet found to be going there. (1—8).

My sisters with their husbands must have gone there to see the relatives on such a grand occasion. I also wish so very much to go there along with you. My parents will give away ornaments etc. to us in this occasion. I also wish to accept along with thee the ornaments etc. that my parents will confer upon us. By going there I shall see my mother with her heart surcharged with affection, my aunts and my sisters along with their husbands. From a long time my mind has grown anxious to see my dear relations. I shall also find there the lofty banner of sacrifice as hoisted by great saints. O thou unborn ! This wonderful universe, identical with three qualities (Sattwa, Rajas and Tamas), has come into being as created by thine own illusory powers. To such a great one like thee there is of course nothing so pleasant. But I am a female and not cognisant of thy true self, and such I do so dearly long for seeing my father-land during such a grand occasion. My lord ! Thou art unborn and therefore thy heart cannot be pricked with griefs due to separation from dear ones. Even those who are not relations, are also going there in large numbers with their husbands duly adorned with valuable ornaments and apparels. Behold thou, by their numerous car yellow as swans the entire welkin have been overspread. O thou blue necked (*Nilakantha*) ! With a view to favour others thou art known to have swallowed poison even. Therefore do thou be pleased to permit me to go to my fathers's house. O foremost of the clestials ! Does not the mind of a daughter feel eager to go to her father's house on hearing of the festivities to be held there ? One may go to the house of her friends, of her husband, of her father-in-law and of her own father even without being invited therefor. Do thou therefore be propitiated unto me and kindly grant me the permission to go my father's house. O my lord ! Though gifted with unlimited knowledge, thou didst select me as the half portion of thine own person. Do thou therefore

favour me with the permission for which I am thus begging of you." (9—14).

Maitreya said :—On being so addressed by his beloved wife the divine Bhava, fond of friends, smiled. Then he reminded her of the vile vilifications by Daksha in the presence of Brahma, the creator of the universe, causing grievous hart to his (Siva's) feelings.

The divine Bhava addressed her beloved spouse as follows :— "O thou beloved one ! If by the influence of pride and conceit one does not become inclined to find out merely the short comings of his friends and relations, then only it becomes one to say (like you) that a damsel even though uninvited can go to a friend's or relation's house. Learning, asceticism, wealth, body, age and race (these six) are the qualities of the pious people. But when these are to be found in impious people, these should be taken rather as disqualifications. Through the unassimilated influence of these qualities, the conscience of impious people becomes enshrouded. For this reason due to pride they lose real insight to understand the reality or truth. They then become stupefied and are not able to estimate aright the spiritual aquirements of the pious ones. Considering such persons as friends, one should not even cast one's looks towards their house. Such persons are fickle minded, and they look with frowns, angry eyes and vicious thoughts towards them who come to their house. When one is wounded by the weapons of an enemy and falls down, he does not suffer so much as he does day and night from the vile words of his evil minded kinsmen. O thou having fair eye brows ! I admit that Prajapati Daksha is a highly honourable patriarch and thou art most favourite to him amongst his daughters. But thou wilt not receive any due regard from him on account of thine connection with me. My beloved ! Daksha's heart fumeth on seeing the glories of persons devoid of Ahankara (pride). He is thus passing his days sorrowfully. Even by his auspicious qualities and pious deeds Daksha is never able to acquire the peace and prosperity of those who are devoid of pride. So he tries to injure me just as the Asuras do to lord Sri Hari. (15—21).

O fair damsel ! The pious people perfectly go through the ceremonies of welcome by going before (by way of escorting),

showing humility and offering salutation ; for in doing so, they in their mind offer them to the omniscient Great Purusha, and not to the persons present who are in reality proud of their bodies. The pure qualities of goodness (sattwa) has been well defined by the words of Vasudeva, in which qualities does the Great Purusha manifest Himself in my mind. I do always bow down unto the divine Vasudeva, who is identical with the quality of Sattwa (goodness) and who is beyond the comprehension of the senses. Though Daksha is thy father, thou shouldst not see him and his followers since he is my enemy and his followers also are inimical to me, O fair one ! For no fault of mine, Daksha remonstrated with various vile words at the sacrifice of the creators of the universe. Good shall not betide thee, if thou dost go to Daksha's house disregarding my words. Insult from kinsmen is intended for the death of those who are well established in piety." (22—25).

CHAPTER IV

SATI'S RENOUNCING LIFE.

Maitreya said :—After advising Sati as aforesaid, the divine Bhava ceased to speak. But Sankara (the divine Bhava) thought Bhava within him that the destruction of the person of his wife Sati lay either in his permitting her to go to Daksha's house or in case of his restraining her therefrom. On the other hand, with the burning desire of seeing her friends and relations in her father's house, Sati was coming out of the house at times and at other she was going into the house from fear of incurring displeasure of her husband. She was vascillating in her mind this way and that. Thereupon, she felt greatly aggrieved in consequence of the desire of beholding her friends and relations having been repressed. She became disconsolate and began wildly shedding tears from her eyes. In that state of disconsolate mind and in wrath due to her frustrated desire, Sati cast an angry look towards the incomparable male being Bhava as if in all intent to burn him up, and due to the excess of emotion all her frame trembled. With her heart distracted with anger and grief, Sati repeatedly sighed heavily. Having her sense blotted out in

consequence of her being a female, Sati set out for the abode of her father, thus disregarding him who out of the fulness of love had made over one half of his body to her. As Sati alone coursed on rapidly, those followers of the illustrious Bhava, such as Maniman, Mada, Parshada, and other Yakshas by thousands fearlessly went in pursuit of her (Sati) placing the best of bulls in their front. Thereupon placing her (Sati) on that best of bulls, they went on being graced with Sarikas, fans, wreaths, conches emitting loud sounds and flutes playing melodious music. Thus she arrived at her father's house, and entered the sacrificial ground. The arena of the sacrifice was resounding with the recitations of the text of the Vedas along with the cries and sounds of the sacrificial beasts. The sacrificial ground was literally thronged with sages and celestials, and the whole arena was furnished with various sorts of vessels of earth, glass, iron, gold, kusa-grass and hide. (1—6).

But on Sati's arrival there, Daksha uttered no word or did not express any sign of welcome to her. Also from the fear of incurring Daksha's displeasure, none save her mother and sisters dared to welcome her. Her mother, aunts and sisters, however, embraced her warmly with their voices choked with intensified affection. But so slighted and disregarded by her father, Sati declined to accept the regard which her sisters extended towards her with proper greetings; neither did she accept the seat offered and ornaments etc. presented by her mother and aunts. She (Sati) also found that the sacrificer (Daksha) did not set apart any share of the sacrifice for Rudra (the divine Bhava). It thus clearly appeared to her that Daksha had deliberately slighted that foremost of the deity (Siva) her husband. On being thus disregarded personally herself, and on seeing her husband so slighted, Sati grew immensely angry. Instantly her anger assumed such a state of fury which threatened to consume the whole world. As she felt angry, some spectres had sprung from her energy with a view to kill Daksha. Sati, however, restrained those spectres from any action just then; and even in the hearing of the whole universe, Sati fell to railing in wrathful words at Daksha who in his pride of glory bore ill-will to Siva (her husband). Sati spoke :—

"Father! Save thee only who else can prove hostile to him who hath no superior in this world, who hath none that is dear

and none that is hateful ; who is the cause of the soul of corporeal creatures, and who is without an enemy ? Such persons only as thou art would look at the demerits only of others who are nevertheless possessed of merits as well. Others, however, look at the merits of other persons ignoring their imperfections, if any, regarding the perfections and imperfections with an even eye. The pious people regard only the virtues of others, leaving out their vices, these are the patterns of their species. Thou art, however, imputing sins to such pious people. (7—12).

Those people who consider their bodies as their souls are naturally of perverted understanding, and it is no wonder that due to animosity they would underestimate the qualities of the great, rather it is quite natural for them to do so Altough the great would not feel perturbed to hear being so underestimated, the dust of their feet, however, instantly deprives those vilifiers of their energy and thus justice is directly meeted out to such impious ones. O Father ! Thou bearest malice towards that "Siva" the two syllables of whose name even though incidentally uttered free people from sin. The behest of Siva is law that none can over-ride. By being hostile to Siva therefore thou hast attained all inauspiciousness. Thou hast proved to be hostile to that Siva—the friend of the universe—whose feet are incessantly served by the minds of the mighty representing black bees, for the purpose of drinking there the nectar of supreme felicity, and which shower wished—for blessings on persons cherishing desire. Perhaps thou art, O father, not cognisant of the real fact that Brahma and the other deities are not ignorant of the real character of that auspicious one (Siva), for such deities do not scruple to hold on to the crown of their heads the Nirmalya (flowers etc. offered in worship) consecrated to his (Siva's) feet, although with matted locks thrown about the divine Siva dwelleth in the cemetery along with ghosts and goblins, covering his whole body with ashes and wearing skulls round his neck. If such deities took Siva in the same estimation, as you wrongly did,—would they have so held on to the crown of their heads the nirmalya consecrated to his feet ? If a wighty person vilifies the husband of a chaste wife,—the husband maintaining righteousness,—then if the hearer is unable to slay such a vilifier on the spot, she should instantly rush out of that place with her ears stopped with her hands. But, if she be able to do so, she should by

sheer force slice out the tongue of the calumniator, and then renounce her own life. This body of mine sprung from thee who dost calumniate Him (Siva) of indigo-coloured throat. Therefore I will not bear this body of mine any longer. If a person eats unhealthy rice through ignorance, he attains purity thereafter by throwing up the same by vomitting. (13—18).

The mind of one that delighteth in self and is never disgusted or displeased,—cannot follow the prescriptions or restrictions of the Vedas. As the course of the celestials differs from that of human beings, so the religion of one person may differ from that of another, irrespective of the possibility of either having *pravritti* (natural inclination) or *Nivritti* (natural disinclination) for its characteristic. But one following a system of religion should not hate another following a different system of religious principle, Pravritti and Nivritti are the two classes of acts prescribed by the Vedas, and the characteristics of the people following the two classes aforesaid have been also discriminated in the Vedas. Both these classes in one and the same person prove antagonistic. But Siva is identical with Brahman and as such to him both are superfluous. O Father ! The wealth such as *Anima*, *Laghima* etc. that we own is beyond the reach of persons like thee. Such wealth is not to be found through sacrifices nor is it celebrated by men of acts whose appetite may be appeased by feeding on the rice offered in sacrifice,—but the origin of such wealth is hidden, and it is followed by persons conversant with Brahman, I have nothing more to tell thee. I have neither the need of this hateful body which has sprung from thee, who hath offended Hara (the divine Bhava). I am ashamed of my origin in connection with a base wight like thee. Fie on the birth which proceeds from one given to injuring the great. When, by way of joke, the reverend deity having a bull for his banner, calls me Dakshyani again (Daksha's daughter is called "Dakshayani" a name of Sati), alluding thereby to my relation with thee, I am verily pained and forego my laugh. Therefore, I must cast away this body sprung from thee, and as such this body is like a corpse to me." (19—23).

The auspicious Maitreya said :—Having thus spoken unto Daksha, her father, Sati became silent. She then sat herself down with her face turned to the west. Then covering her person with a yellow silken attire, She closed her eyes, and

entered the path of *Yoga*. Thereupon, holding in equipoise the up-coursing and down-coursing *Prana* and *Apana* airs, that beautiful lady (Sati) conversant with yoga—exercises raised her *Udana* air up from her navels and after gradually holding it up in her heart with concentrated attention, carried it up to the space intervening her eye-brows. Bent upon resigning that body which Siva,—who is ever worshipped by the great with the highest reverence,—used to plant on his lap, that intelligent goddess (Sati) being angry with Daksha, her father, meditated her body as being surrounded by air and fire. Thereafter Sati fixed her attention at the beatitude streaming down the lotus feet of her husband, the Preceptor of the Universe. She did not think then of anything else. Thereupon, her frame, being free from any impurities, instantly flamed up in the fire of *Samadhi* (the last stage of the yoga exercises). (24—28).

Thereupon there arose, O Vidura, a mighty stunning tumult of Oh ! and Alas ! from the spectators stationed in the sky and on the earth. Alas ! Being fired with anger at Daksha, her father, that goddess Sati, the beloved of Him who is held in the highest reverence by all, has renounced her person. Ah ! Just consider the unrighteous act of the Prajapati Daksha, who is lord of both mobile and immobile creation. On being so disgraced and disregarded by him, the great lady Sati, his own daughter, has cast away her person. Sati is ever deserving of every honour, But so strange to say ! Daksha himself, although he is her father, has disgraced her. Daksha is not only a hater of Hara, but he is also a rebel against Brahman. This Daksha is of hardened heart and he will come by infamy in this world and will attain hell in the next. His daughter actually cast away her body just befere his eyes, but even seeing that with his own eyes, he did not prevent her therefrom. As the assembled people there began thus speaking about after seeing the marvellous act of Sati's renunciation of her body,—her followers who were present there stirred up themselves with upraised arms to kill Daksha at the spot. Thereupon, on seeing the followers of Sati so rushing upon Daksha, the reverend Bhrigu Muni offered oblations unto the Dakshina fire uttering the text of mantra capable of destroying those disturbing performance of sacrificial rites. After oblations being so poured into the sacrificial fire by the Acharya, there arose gods from the fire by

thousand Ribhus by name bursting with energy, and who by virtue of their austerities attained the region of the Moon. These Ribhus were fraught with Brahma energy and they in a body attacked with flaming brands the Pramathas and Guhyakas, who thereupon being afflicted with the beating of the Ribhus betook themselves on all sides. (29—34).

CHAPTER V

DESTRUCTION OF DAKSHA THROUGH VIRABHADRA

Maitreya said :—O Vidura ! when Bhava came to learn from Narada that having been insulted, by Daksha Sati has renounced her life on account of her anger towards Daksha ; and that his (Bhava's) followers have been driven away from the place of occurrence by a number of gods named Ribhus arisen out of the sacrificial fire of Daksha,—then he (Bhava) was fired with a mighty great wrath. In his intense anger, Bhava, bearing matted locks of hair, knawed his lips and rooted up a lock of his hair which possessed of terrific splendour of fire or lightning. At once he stood erect on his legs and laughing repeatedly a maniac's laugh and emitting a tremendous roar,—he cast the said lock of hair on the earth. Instantly thereupon arose out of the said lock of hair a person possessed of a collossal body touching as though the very heavens. He possessed complexion like that of clouds, he was endowed with one thousand arms and he had three eyes shining like dazzling sun in the firmament. He was furnished with two sets of terrific teeth. The locks of his hairs flashed like the flames of fire. He was adorned with a garland of human skulls and he bore all sorts of weapons. With such a tremendous body, the said person with joined palms stood before the lord of spectres (Bhava) and awaited orders saying : "Please order what have I got to do now ?" Thereupon Bhava the divine lord of spectres commanded him saying, 'O thou a portion of Rudra himself, thou art verily adept in the art of fighting. Leading my army of followers go thou to Daksha's place and destroy him and spoil his sacrifice. Being thou a portion of Rudra, myself, dost thou not be afraid of Brahma energy." On being so commanded by the Lord of

Destruction, the god of gods, Virabhadra (the person originated from the lock of Bhava) then went round the divine Bhava. Thereupon Virabhadra felt himself infused with immense might and deemed himself quite capable of bearing the onset of mighty combatants. (1—5).

On being so commanded by the lord Rudra, his followers raised a loud uproar and marched on, towards Daksha's place, headed by Virabhadra. Thereupon Virabhadra lifted up the Trident (Trishula) capable of finishing the Yama (the god of death) himself, set up a dreadful roar and with the bells on his body ringing he marched on followed by the retainers of Rudra roaring furiously and setting up a mighty up-roar. Clouds of dust raised by the marching on of Virabhadra and his followers seemed to cover the sky as though with black clouds. Thereupon seeing the clouds of dust on the north, the priests, sacrificers, and those who were present there, the Dwijas, their wives and all others thought within themselves :—"Why is this darkness ? Whence is this dust ? The winds do not blow, and as such there is no apparent cause of such enveloping clouds of dust. The bands of robbers also cannot be apprehended here, for the king Prachinvarhi rules irresistibly and he yet lives and rules. Nor are herds of kine driven fast onwards ; why and where from is this dust then ? How strange it seems ! Is the time for dissolution of the Universe is come and do all creatures drift towards their end with the world itself ? Thereupon the females surrounding Prasuti, the wife of Daksha, with their minds exceedingly agitated spoke amongst themselves as follows :—"This evil omen appears to be the result of that sinful act. Daksha had insulted innocent and chaste Sati in the presence of his other daughters ; and undoubtedly this disaster must be the fruit of that transgression. There is nothing to wonder at such evil consequence which must unavoidably follow Daksha's so insulting Rudra (the divine Bhava). Can Brahma himself entertain any hope of good result to follow after having aroused the anger of that deity of unbearable energy (Rudra) who at the time of dissolution of the Universe, with his matted locks waving wildly and with the points of his Trident (Trishula) piercing the elephants bearing the burden of cardinal quarters and with his outstretched banner like arms bearing various weapons, dances maniacally and laughs loudly riving all quarters

with his tremendous roars ? When in furious anger, the person of Rudra is incapable of being gazed at on account of the ferocity of his frown. The teeth of Rudra is terrible and by his teeth he is capable of throwing the very stars out of the firmament. Who could expect to derive any good after arousing the anger of so very terrible a deity as Rudra ?" (6—11).

The people present at the sacrifice also were so conversing with their eyes distended from dismay, and with their hearts agitated by fright. At that time suddenly there occurred all round in heaven and on earth frightful omens in thousands. The omens appeared so terrible that thereupon Daksha himself became greatly frightened. Immediately thereafter the numerous dwarfish followers of Rudra with up-raised arms arrived from all sides and surrounded the sacrificial place, some of those followers of Rudra were of tawney complexion and the others were yellow, —having abdomens and faces resembling those of Makara,—all were of frightful countenance. Those followers of Rudra rushed forward and began to disturb that great sacrifice. Some snapped up the *Pragvansa* of the sacrificial pandal running from east to west ; and some broke down the *Patnisala* situated on the west of the sacrificial ground ; and some others also destroyed the hall in front of the sacrificial altar and the *Havirdhan* facing that hall and the *Agnidhra* to the north thereof and the chamber of the sacrificer and the kitchen and the banquate hall. Some of the followers of Rudra broke the sacrificial vessel, some put out the sacrificial fire, some discharged urine into sacrificial hole, some destroyed the line demarkating the dais, some rushed after the ascetics and some stormed at the noble ladies assembled there, some began to arrest the fugitive deities in their vicinity. One of the leading followers of Rudra, Maniman by name seized Bhrigu Muni and bound him fast hands and feet ; while Virabhadra bound up Daksha, Chandesha bound up the sun and Nandiswara bound up the Bhagadeva. Seeing such terrible attempts of oppression by the followers of Rudra, the Ritwijas with the deities assembled there flew in a pell-mell towards different directions : but even while so flying away they underwent great pains in consequence of the showering throw of stones hurled by the followers of Rudra.

O dear Vidura ! While Bhrigu Muni was engaged in offering oblations unto the sacrificial fire with a ladle (*Sruba*), Virabha-

dra, a leading follower of Sankara fell to plucking out the hairs and moustache of Bhrigu ; for the latter had ridiculed Siva in the assembly while Daksha was vilifying Bhava. (12—17).

On the other side, Nandiswara fell upon Bhagadeva and throwing the latter flat on the ground that follower of Rudra plucked out both the eyes of Bhagadeva ; for in that assembly Bhagadeva had by his looks incited Daksha in so vilifying Siva. Just as Valabhadra is said to have rooted out the teeth of Dantavakra, even so Virabhadra had rooted out all the teeth of Pusha ; for while Daksha was so vilifying the divine Bhava, Pusha had indulged in laughter displaying his teeth. Thereafter Virabhadra attacked Daksha, gave tremendous blow of feast on his chest and attempted at cutting off Daksha's head with a sharp sword. But strange to say, although Virabhadra tried to cut off Daksha's head again and over again, he did not succeed in doing so. Thereupon seeing that the skin of Daksha was not penetrable inspite of repeated strokes of sharp weapons, Virabhadra was struck with great surprise. Then he deeply thought upon the uncommon occurrence and while so thinking his eyes were cast upon a piece of machinery lying there for slaughtering sacrificial beasts. When that device flashed upon his mind, Virabhadra placed Daksha in this instrument and succeeded ultimately in severing Daksha's head from his body. Thereupon the ghosts, goblins and spectres—the followers of Rudra—who were present there set up a loud acclaim of "Excellent ! Excellent !!" but the Brahmanas and deities present there censured such a blood-curdling deed. Then wrathfully throwing down Daksha's head in the Dakshina fire, Virabhadra burnt down the sacrificial building, and set out for the Kailasha mountain with the followers of Rudra. (18—24).

CHAPTER VI

BRAHMA WITH OTHER DEITIES COMES BEFORE SIVA AND PRAYS FOR BRINGING BACK DAKSHA INTO LIFE.

The auspicious Maitreya said :—O Vidura ! Having been so vanquished and hurt by the forces of Rudra who bore various weapons and missiles such as javelines, tridents, maces, *nistringsas*, bludgeons and clubs, and being overwhelmed with affright, the deities along with the priests and courtiers approached Brahma and having bowed him down reverentially narrated to him in distressful accents the whole history in details of the Daksha's sacrifice. Both Brahma, the reverend lotus-sprung one, and Narayana, the soul of the universe, had already known everything now communicated to them by the deities, and having apprehended these disasters that both of them absented themselves from the sacrifice of Daksha. However on hearing all that had befallen, Brahma addressed the deities and their followers as follows :—"O ye immortals ! when anybody offends a powerful person, then inspite of his desire for life, generally his desires prove ineffectual. In such a circumstance desire for life becomes vain. The divine Bhava is entitled to a share of the sacrifice, and as such ye have greatly offended him by depriving him from his rightful share of the sacrifice ; and in the circumstances ye have no chance of any good to follow. Now ye may do only one thing. Do ye with purified hearts try to propitiate him with worship by holding his lotus feet. He is known to be easily propitiated as his name *Ashutosh* rightly signifies. He will certainly be propitiated by your prayer and confession of faults. O my dear ones ! The divine Bhava is never and insignificant deity. When enraged, Siva is capable of destroying the world with the *Lokapalas* of the cardinal quarters. Do ye at once pray for his forgiveness and restoration of the sacrifice. He has been reft of his beloved Sati and his heart has been riven by your cursed vilification. Therefore, unless prayed for his forgiveness and at once propitiated by due worship,—he will be enraged still more furiously. (1—7).

Neither I myself, nor Indra, nor yourselves, nor the ascetics bearing bodies,—do exactly know the inscrutable mystery about

the divine Bhava or about his might and prowess. What person can indulge in the hope of devising recourse to the means of rescuing you all from his wrath ? After having so instructed the deities and in company with them, the pitris (manes) and the Prajapatis,—Brahma, the reverend lotus-sprung one, left his own abode for Kailasha mountain, the home of the reverend *Tripurari* (Siva). On arriving there they found the Kailasha Mountain to be constantly worshipped by Kinnaras, Gandharvas, Apsaras, and celestials who had attained consummate success in birth, medicine, asceticism, mantra, and yoga. They also beheld the summit of the Kailasha mountain graced with brilliant gems, and the numerous peaks of that mountain variegated by various mineral flowing therefrom, and the mountain possessing trees, creepers and bushes presented a spectacular scene. The mountain formed an abode of diverse species of birds and beasts, resounding ever with the cries of peacocks, red-necked cuckoos and chorus singing of the feathery race mingling with the humming of black-bees. There were many trees capable of conferring desired boons, and with their branches stretched towards all directions they appeared to be welcoming the feathered tribes with uplifted arms. With huge elephants roaming about, the mountain itself seemed to be moving about. There were also ever flowing fountains murmuring and sprinkling waters, whereby the mountain itself seemed to be uttering words of welcome to all. (8—12).

The Kailasha mountain was graced with flower trees such as Mandaras, Parijatas, Saralas, Salas, Tamalas, Kavidaras, Asanas, and Arjunas ; and it was beautified with Mangoes, Kadambas, Nipas, Nagas, Sumagas, Champakas, Patalas, Asokas, Vakulas, Kuṇdas, Kurubakas, and golden hued Satapatras, Viras, Renukas, Jatis, Kubyakas, Mallikas and Madhavis. The Kailasha mountain was also garnished with Panasas, Udumbaras, Aswathvas, Plakshas, Nyagrodhas, Hingus, Bhurjas, various annual plants (*Oshadhis*), Pugas, Raja-Pugas, Jambus, Date trees, Amratakas, Rose apples, Piyalas, Madhukas, Ingudas, Benus, Kichakas and various other kinds of trees. The lakes of the Kailasha mountain were beauteous with the presence of diverse species of aquatic flowers such as Kumudas (water-Lilies), Utpalas, Kalharas and lotuses ; and those lakes were rung as it were with the different aquatic birds chirping,

singing and playing in the waters thereof. The mountain was full of various sorts of beasts such as Deers, Apes, Boars, Lions, Elephants, Bears, Salyakas, Gabayas, Sarabhas, Tigers, Rurus, Buffaloes, Wolves and Musk-deers. (13—19).

The Kailasha mountain looked all the more lovely with the banks of the lotus pools therein contained being furnished with plantain-trees. The mountain was encircled by the Ganges flowing with its waters having being odorous by reason of Sati having performed her ablutions in that flowing stream. On seeing such a mountain belonging to the lord of Ghosts and the like (Siva), the celestials who accompanied Brahma were seized with wonder. There they also saw the charming city named Aloka, as well as the orchard named Saugandhika which contained among other scented flowers a sort of lotuses named as Saugandhika. Outside the city of Aloka, flow two streams on both sides of the city. Those streams are called Nanda and Alokananda. The waters of those two streams are very sacred, inasmuch as the same was hallowed by the dust of the lotus-feet of the lord Sri Hari. To remove their toils of amourous sports celestial damsels descend from their respective regions and plunge themselves into the waters of these streams; and while having sports in these waters, they splash water on the persons of their lovers. (20-24).

Elephants while sporting in the streams of Nanda and Alokananda and making their mates drink, themselves also drink this water even though they may not feel any thirst; for the waters of these streams were rendered yellow with the fresh paints of kunkuma washed from the persons of celestial damsels bathing in these waters. Then they saw the city of the Yakshas thronged with hundreds of edifices of silver and gold adorned with precious stones and with the beautiful wives of the Yakshas in those edifices looking like the sky with clouds embossoming lightning. Then leaving behind the city of the Yakshas, those celestials and others in company with Brahma arrived at the Saugandhika grove graced with trees full of excellent flowers, fruits and foliages. The flowers there were swarmed with black-bees whose humming was rendered the more melodious on account of the red-necked songsters singing in symphony therewith. That grove also contained expanses of water full of lotuses as much loved by the ruddy geese. The

forest on the Kailasha mountain contained many Sandal trees. The wild elephants of the forest used to rub their bodies with the Sandal trees thus tearing off the barks of those trees. The breeze of the Mountain was thus laden with the perfume of the sandal trees, which at times used to madden the minds of even the Yaksha woman. In the Saugandhika grove were tanks with their stairs set with lapises crowned with lotuses. On the banks of those tanks were the groves belonging to Kimpurushas. There the celestials saw a banian tree. (25-30).

This banian tree was one hundred yojanas in height. The branches of this tree spread over in all directions forming an area of seventyfive yojanas. With such long and numerous branches the tree assumed a great dimension, and shaded over as large an area. But it was a matter of great astonishment that even in so large a tree, there could not be found even a single nest of birds. The celestials in company with Brahma arrived under that tree, and they found there immersed in mighty Yoga sitting Siva, the lord of spectres, and the refuge of those seeking emancipation. At that time his wrath had gone off and he bore a quiet figure. He resembled then Yama (the God of Death) with his wrath appeased. He was then surrounded and reverentially adored by the mighty Siddhas, Sanandas and others, Guhyakas, and Kuvera, the lord of Rakshasas. The lord Siva was then deeply engaged in *Vidya*, *Tapasya* and *Samadhi* with great concentration and spiritual absorption. He being a friend of the Universe, was engaged on such austerities out of a paternal affection for all the creatures of the Universe comprehending the welfare of all. He wore on his person such sparkling splendour as that of the evening clouds in the western horizon the splendour so dearly desired by the ascetics. He also wore on his person significant signs dear to the ascetics, a rod, matted locks of hairs, a deer-skin and the beams of the Moon on his fore-head. Then the celestials saw him seated on a seat of Kusa-grass as used by the persons practising vows. Thus seated the divine Siva was found to be expounding to the divine Rishi Narada the mysteries of the eternal Brahman in the presence of numerous other pious hearers. (31—39).

The lord Siva was so seated on the Kusa-Asana as his left lotus-foot was placed on his right-thigh, and his right hand was rested on his left-thigh. A rosary of *Akshas* was wound

round his fore-arms and the lord Siva was found seated in the *Tarka-Mudra* system of Virasana (a particular posture of seating generally in practice amongst the ascetics while expounding deep philosophical mysteries to the devotees or pious hearers). In reality, the lord of spectres was then in the yogapatta attitude and was wholly sunk in into the beatitude that springeth from the meditation of the Most High. The foremost of the ascetics arrived there with the Lokapalas all with joined palms and they bowed themselves down unto that one who is the foremost of the wise. In his subtle yoga-vision the lord of illustrious Sati then saw Brahma, the creator of the Universe present before him and the Suras with the foremost of the Asuras bowed down their heads on his lotus-feet. Thereupon the lord of Destruction instantly rose up from his seat and bowed his head unto Brahma, the creator, just as the lord Vishnu in his Dwarf form had bowed unto Prajapati Kasyapa. Thereupon the Siddhas and Maharshis who were worshipping hitherto the lord Siva, reverentially bowed unto the lotus-sprung Brahma. The lord Siva having so bowed down unto Brahma, the latter with smiling face address the former saying :—"O thou mighty lord ! Even though thou hast so bowed down unto me, I know thee and thy wealth. I know thee as the Lord of the Universe. I know thee as the cause of the creating germens of the Universe,—viz., *Sakti* and *Siva*. Thou art identical with the *Supreme Brahman* the root of *Prakriti* and *Purusha*. Thou thyself art in thy mysterious revelry serving the three aspects of the Creation, Preservation and Destruction of the Universe. (37-42).

O thou that milkest righteousness and interest,—it is thou who by means of the warp and woof represented by Daksha hast created sacrifice for the advancement of piety (Dharma). It is thou who in this world hast determined the modes and methods which the Brahmanas in observing vows do reverentially follow. O thou auspiciousness incarnate ! Thou conferrest emancipation on such persons who perform pious acts ; and similarly thou dispensest terrible hell unto those persons who do evil deeds. O lord ; Why this order is reversed in the case of some persons ? On the other hand, although fired with burning anger thou hast encompassed complete discomfiture of Daksha ; yet thou art never known

to be enraged upon such pious people who dedicating themselves unto thy feet perceive thee to be present in every being and also perceive every being to be pervaded by thy presence. That is to say, thy anger is for the destruction of the impious persons and not for the pious. Lord of justice as thou art, it is not for thee to destroy those persons who perceive distinction between thee and the world ; who are given up to acts only ; who are naturally evil-minded, who feel heart-burning at the sight of others' prosperity ; and who cause pain to others by their piercing vilifications. All the aforesaid classes of unfortunate persons are already subject to the dooms of their destinies. Such persons who become seers of distinction in persons and their qualities being so influenced by the irresistible influence of the illusory will (*Maya*) of the Lotus-navelled lord (Vishnu), are generally excused and pitied by pious persons and they (such persons) are not taken to be the objects of the prowess of the pious. O lord of the Universe ; Thou art untouched by the power of illusion of the Prime Purusha, and thou art omniscient. Thou sharest the remains of the sacrfices and thou conferrest the boon of the sacrifices. On account of the evil wights not allowing thee thine rightful share in the offerings of the sacrifice, by thy will the sacrifice of Prajapati Daksha has been destroyed. Do thou be graciously pleased to restore that sacrifice, and to revive the sacrificer Daksha. May Bhagadeva regain his two eyes. May the moustaches of Bhrigu and the teeth of Pusha be reinstated as before. May the deities and priests whose bodies have been wounded and scratched by the weapons and stones hurled by thy followers be speedily recovered from those injuries. O thou lord Rudra ! Here is allotted thy share in the sacrifice, and do thou be pleased to accept same. From now on, whatever remains after the performance of a sacrifice shall be taken as thine exclusive share. Having thus offered, and accepted share in the sacrifice, do thou now be pleased to restore and complete the sacrifice of Prajapati Daksha. (43—50).

CHAPTER VII

COMPLETION OF DAKSHA'S SACRIFICE BY VISHNU

The illustrious Maitreya said : O thou mighty-armed one (Vidura) ! The patriarch Brahma having so eulogised and prayed for, the divine Bhava became pleased and propitiated and he (Bhava) addressed the self-create Brahma as follows :

"O Lord of creatures ! I do not ever count on the sinful acts of mere children like Daksha, nor do I dilate on such acts done by them. But I have chastised those who had been overcome by the divine power of illusion. The original head of Prajapati Daksha having been burnt to ashes, let him now be furnished with the head of a goat ; and let Bhagadeva see his share of the sacrificial offerings through the eyes of the deity Mitra ; and let Pusha feed on the meal through the teeth of the sacrificer. Let the deities who have been wounded and injured, having now offered me the best portion of the offerings in the sacrifice, be now fully recovered. But let those whose limbs have been entirely lost, be furnished with the arms of the twin Aswini Kumaras and with the hands of Pusha. The other Ritwikas who have similarly been injured of their bodies, shall have their bodies furnished within the same way. And Bhrigu Muni shall have the beard of a goat for his own." (1—5).

The auspicious Maitreya went on saying : O my dear Vidura ! On so hearing the words of the one having the Moon at his temple (the lord Siva) all present there became extremely delighted. With delighted heart every one exclaimed, "Excellent ! Excellent !!" Then the celestials greeted the lord Siva and requested him saying, "O lord ! Do thou now accompany us to the place of the sacrifice and complete the sacrifice through thy grace." Thereupon the celestials in company with the Maharshis were led by the lord Siva and the patriarch Brahma to the place of Daksha's sacrifice again. On their arrival at the sacrificial ground, and having been furnished with limbs and recovered from bodily injuries in accordance with the blessed words of the divine Bhava, they joined on to the neck of Daksha's dead body the head of a sacrificial goat. On the head of the goat being so joined to the neck of Daksha's dead body and on being gazed at

by Rudra, Prajapati Daksha rose up like the one awakened from sleep and saw before him the divine Rudra. Previously the soul of Prajapati Daksha was stained with sin in consequence of his having entertained malice against the divine Bhava, the lord having the bull for his banner. Now, however, on being so graced with the blessings of the lord Rudra, the soul of Daksha became transparently clear like a lake in autumn season. Being reverentially inclined, Prajapati Daksha set his heart on chanting hymns in glory of the divine Bhava. But Daksha could not attain his desired purpose on account of his utterance having been choked by the vapour of grief arising out of his recollection of the renunciation of his daughter Sati's body. At the lapse, however, of a long while in silence, Daksha brought consolation in his mind and collecting himself from so severe distractions began chanting hymns unto the divine Bhava in a spirit of perfect candour, and he said, "O lord! Although I have had so railed at thee, yet by so inflicting chastisement unto myself, thou hast shown great mercy on me, for without disregarding me thou hast taught me a good lesson, whereby I have got the chance of correcting my shortcomings and atoning my sins. This thy conduct is just befitting thy lofty greatness. Thou and Hari do not disregard even a worthless Brahmana; and as such how can thee be supposed to neglect one that regularly observes his rites. It is thou who in the form of Brahma first of all brought forth from thy mouth vow-observing Brahmanas possessed of *Vidya* (learning) and *Tapasya* (asceticism), for the purpose of preserving the knowledge of the soul (*atma-tattwa*). With this end in view, thou protectest the Brahmanas from the reach of all sorts of calamities, just as a shepherd protects his charge with a rod in his hand. Being ignorant of the spiritual mysteries I pierced thy heart, O Reverend Lord, with shafts-like savage utterances in that assembly. But being graciously disposed thou hast forgiven my sinful acts. Thou hast rescued me as I was toppling down by vilifying one who is foremost of those worth worshipping. It is beyond my ability to return in any shape the grace shown to me by thee whose gracious disposition it is to show mercy towards the unfortunates like myself. May thou be satisfied with thy own acts of showing mercy to others." (6—12).

The illustrious Maitreya again bagan saying: O Vidura!

Having thus been forgiven by the divine lord of spectres, Prajapati Daksha again engaged the *Upadhyayas* and Ritwikas to resume and continue the sacrifice. Thereupon the foremost of the Brahmanas began to prepare sacrificial offering of rice, cooked in three skull-shaped vessels, for Vishnu. Then the Brahmanas offered oblations entitled as *Puroḍash* with a view to purify the stain contaminated to the sacrifice on account of the meddling thereof by the followers of Rudra. Thereafter the sacrificer Daksha took the sacrificial offerings of clarified butter along with the Brahmanas conversant with the rituals of yajurvedas, and having so taken the sacrificial offerings he (Daksha) attained purified heart and entered into deep meditation. Thereat the Reverend Hari manifested Himself there. The dazzling splendour of the graceful person of the lord Sri Hari put the personal graces of those present there into insignificance. The lord Sri Hari arrived there on His traditional carrier Garura, the king of birds. Garura was furnished with two wings so huge in size that they resembled two spacious cars. The lord Sri Hari wore a dark-blue hue, round His waist was pendant a chain of jingling bells of gold. On His head was a diadem dazzling like a burning sun. He had a pair of precious ear-rings pendant from His ears. His beautiful face was aptly graced with dark ringlets of curly locks representing swarms of black-bees hanging around a fully blossomed lotus. With the holding of the conch, the discus (Sudarsana-Chakra), the mace, the lotus, a bow set with shining arrows, a scimitar and a shield,—His mighty arms adorned with golden ornaments looked like flowering Karnikaras. On his expansive bosom resided His consort Lakshmi Herself. With the bewitching grace of the wreath of forest-flowers and with the balmy sweet smile playing on His coral lips and with His captivating side glances,—the lord of Vaikuntha appeared to have showered joy and mirth all over the Universe. On His either side chamaras and fans were being played like a couple of swarms, while upon His head was shining a white silk umbrella frilled with pendant pearls like a full-shaped Moon. (13—18).

On seeing the lord Sri Hari so arrived there,—Brahma, Indra, the three-eyed Deity (Siva) and the other celestials present there rose up and paid their reverential salutations unto that god of

gods. The effulgence of those celestials was shadowed by the super-bright splendour of lord Sri Hari. Those celestials also were wrought up with awe and their tongues grew dried up and paralysed. Inspite of all these with great efforts they collected themselves and with their palms joined over their heads, they began to chant hymns unto Hari to the best of their power. Brahma and the like other deities as possessed of powers inferior to Hari and who are as such counted as His manifestations, also fell to hymning that Absolute One who had out of grace assumed Himself in the form of those deities. Then Daksha with all articles of presents and worship approached the lord Sri Hari and began with joined palms chanting glorious hymns unto Him. The lord Sri Hari is the lord of sacrifice (Yajneswara) and He is the spiritual guide even of the creators of the creators of the Universe. At that time Hari was surrounded by his followers such as Sunanda and Nanda and others. While so chanting His glories reverentially, Prajapati Daksha sought His protection saying: "O lord! Thou remainest in thine own form; and that thy form is known as pure consciousness. Thou art above all mental stages and its numerous modifications. Therefore thou art One, without a second, without distinction, and without fear. But, O lord, although thou art as above referred to yet thou art not a creature (*Jiva*), inasmuch as thou art not within the influence of *Maya* (His illusory will) and thou remainest aloof and above her (Maya). Yet, as the Sankhya Purusha revelling in assuming humanity thou enterest into the wily web of Maya and remainest established in her; so that thou apparently appearest to be compounded of imperfection."

Prajapati Daksha having so eulogised Him, the auspicious Ritwikas also hymned Him saying,—"O thou sinless One! In consequence of the imprecation of a vile curse upon us by *Nandikeswara* (a follower of Rudra) our minds go after acts and we are unable to exactly ascertain the real mysteries touching thy nature. But that form of thine as has been manifested through the Vedas,—the form which is an agency of righteousness and which is entitled as sacrifice (*Yajna*) is known by us through sacrificial rituals; and it is to encompass the success of sacrifice that thou art known to manifest thyself in the form of Indra and the like other deities." (19—24).

After the Ritwikas have so eulogised Vasudeva,—the *Sadasyas* present in the sacrifice said as follows :—"O lord ! Thou art the only ultimate refuge for all beings. Journey through the way of this world is a very difficult one. Throughout this journey in the world there is no rest or resting place. The way throughout abounds in tracts rife with all sorts of miseries. The trodder in this journey is continually gazed at by the fierce serpent representing the eternal Destroyer (*Kala*). In the way through the world there are many mirages too. Numerous mirages in the shape of desire (*Kama*) for worldly objects are found at every step in the coursing through the world. Pleasures and pains represent the loop-holes of the way. Beasts of prey representing viciousness are always met with in this way causing fear to the trodder. Grief in the shape of forest-fire is ever burning in this course. When will the trodder of this way through the world succeed in attaining refuge at thy lotus-feet ? Their bodies are their objects of pride and their habitations are their objects of attraction. Desire continually consumes their soul."

The auspicious Rudra hymned lord Sri Hari as follows :—"O thou bestower of boons ! Thy excellent feet are capable of compassing all success. The Munis bereft of desires also reverentially worship thy lotus-feet. My heart is firmly fixed at thy feet. If for this reason the ignorant people would erroncously thinks me to be acting against pious prescriptions, —I will not take that to my heart. I shall remain content in my mind full of thy best grace."

Then the reverend Maharshi Bhrigu eulogised Vasudeva as follows :—"O lord ! Through the influence of thy illusory will (Maya) all bodied beings upto the creator Brahma even remain stark-blind in the darkness of ignorance, being bereft of the knowledge of the self or soul. Although thou art ever present in their souls, yet they are unable to fully understand the mysteries touching thy real self. Thou art indeed the friend and soul to those surrendering and bowing down unto thy lotus-feet. Hence I do hereby bow down unto thee. May thou be propitiated towards me."

The auspicious creator Brahma said :—"O lord ! None of the objects in this world as perceived by the people through their senses constituting the distinction amongst the variety of objects is identical with thy real self. It is true that thou art

the source of objects, senses and knowledge ; but at the same time thou art distinct from unreal objects."

Indra, the king of the celestials said,—"O thou eternally existing One ! This thy present form is not unreal like the objects of the world. The manifestation of thy form is identical with truth. Does the Universe originate form this from of thine ? How joyous and pleasant to the mind and eye is this thy graceful form ! How well-formed and graceful those eight mighty arms of thine are, which are capable of destroying the *Asuras* inimical to the *Suras*." (25—30).

Thereafter the chaste wives of the Ritwikas hymned the Reverend Sri Hari saying :—"O thou lotus-navelled one ! This sacrifice was at first inaugurated by Brahma, the creator, with a view to worship thee. Thereupon being angry with Prajapati Daksha.—*Pasupati* (the divine Siva) has spoiled the said sacrifice, O thou having sacrifice as thy form ! The festivity of our said sacrifice is now lost. Do thou now with a gracious sight of thy lotus-eyes sanctify and restore this extinct sacrifice."

Then the Rishis present there said :—"O God ! Thy character seems to be inconsistent, inasmuch as though performing actions thy self thou keepest thyself aloof therefrom. Thy conduct is also very strange ; for other people worship Lakshmi the goddess of riches with a view to propitate her, but the goddess herself ever serving thee reverentially,—thou dost not accord her proper care and regard."

The auspicious Siddhas then spoke thus with delightful heart :—"O God ! The elephants representing our minds are burnt through the forest-fire of the miseries of the world and are fatigued through thirst. Let them now pluge into the pure nectarine waters of the narration of thy glories ; instantly thereupon our minds will entirely forget the agonising miseries of the world. Then being merged in Brahman, let them never more be out therefrom."

Thereafter Prasuti, the wife of Prajapati Daksha said,—"O God ! Hath thy journey here been a pleasant one ? O Sreenivas ! Be thou propitiated towards us. I bow down unto thee. Just as a head-less body cannot appear graceful even though it may possess graceful arms and legs, similarly a sacrifice cannot be perfect without thy presence although it may otherwise be

complete with its necessaries. Therefore, do thou with thy beloved spouse Lakshmi be pleased to protect us."

The Lokapalas present there addressed the lord Sri Hari as follows—"O thou the best! Thou seest through thy sense-organs the universe with all its objects; but thou art never thyself capable of being beheld by the sense-organs of the people which however are quite capable of perceiving the objects of the material world. We are entirely overwhelmed by thy illusory will (Maya) and as such we wrongly count thee as sixth or one additional *Bhuta* (element) over the five fundamental elements (*Panchabhutas*)."

Then the auspicious *Yogeswaras* or the masters of Yoga said, —"O God! Thou art the soul of the universe, and thou art Supreme Brahman. None is more favourite to thee than him who sees no distinction between thyself and his soul. Our sole prayer to thee is this that mayest thou be ever propitious to such of thy votaries who cherish in their soul ever an unflinching devotion unto thee. For the creation, preservation and destruction of the universe,—the manifold qualities of thy illusory will (Maya) become variously different due to the destiny of the Jivas. Through that active will of illusion thou manifests thyself in the form of Brahma and the other deities. But in reality thou thyself art so manifested in such different forms. There is no definite distinction or particularly defined qualities for thee. We reverentially bow down unto thee." (31—36).

The auspicious Brahma again said :—"O God! Thou hast assumed the principle of goodness (Sattwa); and as such thou art the promulgator of piety and pious rites etc. I bow down unto thee. Thou art devoid of attributes, and salutation unto thee. To be full of attributes and to be devoid of attributes at the same time and in the same person cannot be comprehended; but nothing is impossible for thee; inasmuch as the real mystery touching on thee is not comprehended by me, nor by Rudra and the other divinities."

The auspicious Agni (the God of Fire) spoke :—I bow down unto that Reverend One through whose energy mine own is manifested, and in whose long standing and celebrated sacrifices I bear the sacrificial oblations of clarified butter. That Reverend One is at the same time the sacrifice and the protector thereof, and I, therefore, bow down unto him. He is the stay of

Agnihotra, Darsa, Paurnamasya, Chaturmasya, Pasushoma, the five well-known sacrifices and by the sacrificial mantras used in those five sacrifices He is well-worshipped."

Then the other celestials spoke as follows :—"O lord ! thou art the Prime Purusha. It is thou who at the time of dissolution of the universe, after taking all beings, things and acts into thy womb, reposest on the all engulfing watery bed on the coils of the serpent king Ananta by name. At that time the Siddhas deeply meditate on thee with awe-inspiring devotion in the path of Jnana (Jnana-marga). O lord ! Thou art that Primordial Male Being, and we are fortunate enough in being able to behold thee before us. O lord ! We are thy servants. Through thy grace we are protected and sustained."

Thereafter the Gandharvas and the Apsaras spoke : "O lord ! Thou art that Reverend One whose portions or parts of portions are manifested in the form of Marichi and the other illustrious Prajapatis, Lord Rudra, the creator Brahma and the other deities like Indra and others. This entire universe is thy arena of sport. Thou art that Prime Purusha to whom we do bow down most reverentially.

Then the Vidyadharas said :—'O lord ! The persons who having such human forms capable of performing pious acts and being led by thy irresistible illusory will (Maya) are amenable to the vain thoughts such as "I" and "mine" ; and yet who drink on the nectars of the narration on thy glories,—only such persons are capable of withstanding the influence of thy Maya. Besides such persons none else are able to withstand its irresistible influence. There are persons who experience great pain on being abused by their wicked sons ; even yet they cannot renounce their attachment for those sons and the worldly objects because they are full of desires for transitory objects of the world." (37—41).

The auspicious Brahmanas then spoke :—"O lord ! Thou art the sacrifice. Thou art the sacrificial oblations. Thou art the sacrificial fire. Thou art the sacrificial text of mantras. Thou art the sacrificial fuel-wood. Thou art the sacred kusha-grass. Thou art the sacrificial vessel. Thou art the Sadasyas (the members present in the sacrificial assembly). Thou art the sacrificer. Thou art the Deities. Thou art the Agnihotra. Thou art Swadha. Thou art the Soma juice. Thou art the Ajva (the

sacrificial ghee or clarified butter). Thou art the sacrificial beast. O thou having the form of sacrifice! In days of yore when the earth had gone down to the deeps, thou assumed the form of a mighty boar and setting up tremendous roars sportively raised the earth up with thy teeth as easily as a mighty elephant would up-root a lotus stalk. Performing sacrifice constitute thy act. Beholding that wonderful feat of thine at that time yogins hymned on thy glories to the best of their understanding. Be thou now propitiated towards us Our sacrificial attempts have been spoiled. For that reason we were praying for thy presence. May thou be graciously pleased to restore our said sacrifice. O thou lord of sacrifice! Chanting on thy holy names removes all sorts of obstacles to a sacrifice. We do bow down unto thee."

The auspicious Maitreya continued narrating as follows— O Vidura! As the celestials, the Gandharvas, the Apsaras, Brahmanas and others with their females were thus eulogising the holy glories of the Reverend Hrishikesa (Vishnu), Prajapati Daksha resumed the sacrifice which had been previously disturbed by the followers of Rudra. Although Reverend Vishnu is the soul of every creature, and as He is the partaker of the sacrificial share in the form of every one of the other Deities, and although He is ever merged in His own bliss, yet on being offered the Purodosa in a vessel shaped like a combination of three human skulls, He appeared to Daksha as having been exceedingly gratified, and the lord addressed Daksha as follows,—

"Daksha! I myself am the cause of the universe. I am the lord thereof, and I am ever a witness (omnipresent) and I am self-manifested and I am beyond the description by attributes. This myself is Brahma and also Hara. (42—45).

"Through the active energy of my own illusory will (Maya), assuming different names and forms depending upon the nature of acts done by me, I do create, preserve and destroy the universe. I am the Absolute One, without a second and I am the Supreme Brahman. Ignorant people perceive distinction and regard me as Brahma, as Rudra and as *Bhuta* (creature). But just as one that has proper understanding does not consider his own head, hands and other limbs of his body to be belonging to another person, similarly a wise person and my devotee does not perceive any distinction among the creatures. We three

(Brahma, Vishnu and Maheswara) are of the same identity and we are the soul of all Bhutas (creatures). He that does not perceive any distinction in us, attains quiescence." (47—51).

The auspicious Maitreya went on—On being so addressed by the Reverend One, Prajapati Daksha worshipped the Lord Sri Hari by performing a great sacrifice. Thereafter Daksha also worshipped the both species of deities viz., *Anga* and *Prodhana*. Thereupon with concentrated attention Prajapati Daksha set apart his own sacrificial share to Rudra, and worshipped the deities that drink Soma juice and also other deities through the performance of the concluding rites of the sacrifice. Having thus finished the sacrificial rites, Prajapati Daksha took the prescribed bath, along with the Ritwikas, usually to be taken after completion of a sacrifice. O my dear Vidura! Daksha had attained the success in the sacrifice by virtue of his own merits; yet the deities blessed him with pious desires, and they went back to their respective celestial region after completion of the sacrifice. O my dear! We have heard that having so renounced her person, Sati, the daughter of Prajapati Daksha, was born as Uma in the womb of Menaka the wife of Himalaya, the king of Mountains. Just as the active creative energy of God remains in a latent state and re-enters in Him, similarly Uma (she was also called Ambika) had again attained her beloved husband of the previous life (as Sati). For, the lord Siva is the ultimate refuge of those that concentrate their thought on Him only. My dear Vidura! I have heard the aforesaid narration on the doings of the divine Bhava relating to His destruction of Prajapati Daksha's sacrifice from the godlyminded Uddhaba, the disciple of Vrihaspati. This narration on the doings of the divine Bhava is highly sacred, conducive to fame and longevity and destructive of unrighteousness. He that in a reverential frame of mind would constantly hear and recite this sacred narration will have all his worldly miseries removed entirely. (52—58).

CHAPTER VIII

THE NARRATION ON DHRUBA

The auspicious Maitreya addressed Vidura saying :—O my dear ! Sanaka and the other Rishis, Narada, Bibhu, Aruni and Yati are the sons of Brahma. They drew their vital fluid upwards and as such they were called as *Urdharetas*. They did not marry, and therefore they have no descendants. Brahma had another son Adharma by name (*Adharma* literally means unrighteousness ; anything otherwise than *Dharma* righteousness). The wife of Adharma was named Mithya, (*Mithya* literally means untrue ; a falsity). She gave birth to a son Dambha by name and a daughter Maya by name. (*Dambha* literally means vain boasting and *Maya* literally means illusion). Though Dambha and Maya were brother and sister, yet as they sprang from Adharma (unrighteousness) they lived as husband and wife. Niriti (literally meaning without principle ; untrue) having no issue, adopted Dambha and Maya as her son and daughter. Dambha begat on Maya a son named Lobha (literally meaning avarice) and a daughter named Shathata (literally meaning a cheat). Though Lobha and Shathata were brother and sister, they were married and lived as husband and wife. Lobha begat on Shathata a pair named as Krodha and Himsa. (Krodha literally means anger and Himsa literally means envy). From this pair, Krodha and Himsa, sprang Kali and his sister Durukti. Kali espoused Durukti (though the latter was a sister to Kali). Kali begat on Durukti a son named Mrityu (literally meaning death) and a daughter named Bhiti (literally meaning fear). This pair of brother and sister was also beloved to each other and were married together. Mrityu begat on Bhiti one son named Niraya (literally meaning a hell) and a daughter named Jatana (literally meaning suffering). O Vidura ! I have thus narrated unto thee the genealogy of unrighteousness (Adharma) which constitutes the ultimate cause of dissolution of the universe. Hearing of this narration brings virtue, inasmuch as avoiding unrighteousness means righteousness. The sins of that person will be entirely destroyed who will hear this narration thrice. (1—5).

O thou best of the Kuru race (Vidura) ! I shall relate to you

next the genealogy of the highly righteous Swayambhuva Manu. Manu lived a holy life. Brahma owes his origin to a portion of the lord Sri Hari Himself. Manu again owes his origin to a portion of the self-create Brahma. Manu married Satarupa. He begat on Satarupa two sons Priyabrata and Uttanpada by name. These sons of Manu owe their origin to a portion of the lord Sri Hari. They were engaged in ruling over and protecting the earth. Uttanpada married two wives. These two wives of Uttanpada were named Suniti and Suruchi. Suruchi was more beloved to her husband Uttanpada, and Suniti could not secure his love so much. Suniti had a son named Dhruva. One day while the king Uttanpada was caressing Suruchi's son Uttama by taking him on his lap, Dhruba saw this and was eagerly climbing his knees to get up on his lap. But the king, far less to speak of taking Dhruva on his lap, did not even console the boy with loving words. At that time Suruchi was seated on the royal throne. She saw Dhruva so eager at getting upon the king's lap. On seeing the son of her co-wife so eagerly expecting to rise on the king's lap, Suruchi became very angry, and even in the presence of the king she spoke the following heart-rending words to the boy displaying her envy and jealousy towards Suniti. She said, "O Dhruva ! Thou art not fit to ascend the lap of the monarch. Though thou art undoubtedly the king's son, I have not borne thee in my womb. Alas ! Thou art a mere child, and thou knowest not that thou hast come of the other wife of the king. Hadst thou known this, thou wouldst not have been so hoping for what thou art not fit to have. If thou art eager to have this, then thou shouldst do one thing. Do thou set thy whole heart to enter upon severe austerities and to worship the Prime Purusha (God) and get from Him the boon of having thy birth again in my womb." (6—13).

The auspicious Maitreya continued :—Having been so smitten with the cruel words of his step-mother, Dhruva began sighing like a serpent struck with a rod. With a very heavy heart Dhruva left his father, the king, who heard and saw everything but could not utter a single word. Crying for the great agony in his heart Dhruva went to his mother, Suniti. The boy was heaving deep sighs and his upper and lower lips were quivering in emotion, and tears were flowing down his breast. Suniti, the mother, at once took her darling on her lap. When Suniti

heard from the lips of the inmates of the inner apartment all that had been uttered by Suruchi, her co-wife, she (Suniti) was cut to the quick. Like a dried up creeper amidst a forest-fire, Suniti became at once pale due to the fire of intense grief burning in her heart. She lost all patience and fell to lamentations. Remembering and recapitulating the heart-rending words of her co-wife (Suruchi), flow of incessant tears streamed down Suniti's lotus-eyes. Amidst her tears she sighed heavily. Being unable to see the other shore of this ocean of her misery, Suniti addressed her son Dhruva, saying, "O my darling! Don't you take to heart the wrong that others may do unto you. Those who do wrongs on other reap but their own wrongs. What Suruchi has said is resembling truth, inasmuch as I am very unfortunate; and you have been borne in my womb and been brought up by the milk of my breast; as such how could you be fit to ascend the royal throne? O my dear! I am so much unfortunate that the king feels ashamed in confessing me as his wife. Oh my dear! It has been rightly advised by your step-mother that you should worship God by practising tapasya (meditation). If you would like to ascend the lap of your father, the king, just as Uttama (your step-brother) does,—then you should adore the lotus-feet of God." (14-19).

Suniti continued, "My darling! For purposes of protecting the world, that God has assumed the principle of goodness (sattwa). By worshipping the lotus-feet of that God,—Brahma, the creator of the universe has verily attained the state of *Paramesthi* (the state of the Supreme Lord). Knowing God to be residing in the heart of every creature (*Sarva Bhutas*),—Your grand father, the illustrious Manu,—worshipped Him by performing various sacrifices (yajnas) and by dispensing with plenty of dakshinas unto Brahmanas; and by virtue thereof Manu had obtained various mundane and celestial felicity hard to be attained by people and he had ultimately attained emancipation. Oh my boy! Do you, therefore, take refuge under His lotus-feet. He is verily gracious unto His devotees. Persons seeking emancipation take refuge under his lotus-feet. Do you also worship Him with singleness of aim and focus your concentration in meditating upon Him with your heart purged of all dross. There is none else to remove my grief save that God with eyes resembling lotus-petals. But it is a great task

to be able to visualise Him. That lotus-eyed God is sought by Lakshmi holding a lotus in her hand, the goddess being sought after by celestials such as Brahma and others." On hearing the aforesaid speech of his mother, her words being pregnant with significant import, Dhruva controlled his mind by the powerful energy of his will and sallied out of his father's palace. (20—24).

Thereupon, Narada, the divine sage, heard of Dhruva's efforts in the said direction, and he came to know of Dhruva's motive through the subtle knowledge of yoga. Narada arrived at the place where Dhruva was meditating upon the Supreme Lord. He touched the head of Dhruva with his hands, the hands which are capable of destroying all sins by touch. On so touching Dhruva's head, the divine sage Narada spoke within himself as follows—How powerful in mind the kshatriyas indeed are! They would not yield even to a minute suffering from humiliation of any sort. Even though Dhruva is yet a mere child, the piercing evil words of his step-mother are still ringing in his ears and twisting his heart. Thereafter the divine sage Narada addressed Dhruva as follows—"Oh my child! You are still a mere infant. At your age you are supposed to be inclined to sports only. At this stage it is not natural to expect any development of the sense of honour and disgrace in your mind. Even admitting that you have got that sense of distinction, there can be no possible occasion to think of your dissatisfaction for such dissatisfaction can arise only out of attachment (*Moha*), inasmuch as acts are the seeds of pain and pleasure of the people. Therefore one should know that nothing is possible without the God's grace and as such the people should be pleased to be in the cirumstances arising out of divine dispensation. My dear boy! Your attempts at the object is very hard to be attained. That Supreme Lord is very hard to be attained at for every person. You are seeking the good graces of such a Lord under the instruction of your mother. Even the asceties renouncing society and practising rigid yoga exercises extending over many births connot come to be acquainted with His ways. Do you, therefore, forsake such an impossible effort. When you shall have advanced age, then do you strive in this way to have His good graces." (25—32).

Narada continued, "My dear boy! When destiny metes

out pleasures, one should think of drawing upon the merits acquired in his previous life. Similarly, when destiny metes out pains and miseries, he should think of suffering out the sins contracted in his previous life. Thinking in such a way one should be self contented. By doing so a creature can course on towards emancipation. Then again one should love meritorious persons and bear kindly feelings towards persons inferior to him and one should be friendly towards persons equal in merit with him. By so doing men are not subjected to grief."

On hearing the divine sage Narada so speaking, Dhruva expressed gratitude and replied him saying, "Oh my master! It is true that persons like me can hardly attain to the path of peace so kindly pointed out by you. Such peace and piety are attainable by such persons who have rendered themselves indifferent to pleasure and pain. But being born as a Kshatriya that I am, I have become naturally unforbearing. Moreover my heart has been riven by the shaft like piercing words of Suruchi, my step-mother. In a heart so riven, your peaceful words do not appeal to me in the least. Oh my master! I have resolved to attain that excellent state which has never been obtained by any one of my ancestors or others and which state is the most excellent in the three worlds. Do you please advise me as to the best way of attaining that state. You have sprung from the very person of the Patriarch Brahma, and like the sun you do range about the three worlds evolving the strains of your Vina (a stringed musical instrument of of that name) and singing for the welfare of all beings the glories of the Reverend Supreme Lord." (33—38).

The auspicious Maitreya went on—The divine sage Narada was exceedingly delighted with those words of Dhruva, and having great compassion on him, addressed him the following beneficial words. "So highly resolved as thou art, what thy mother hath advised is only the fit path for thee to follow. Regulating, thy respiration, do thou meditate upon the Raverend Vasudeva. He that seeketh righteousness (*Dharma*) interest (*Artha*), desire (*Kama*), and eamancipation (*Moksha*), must worship the lotus feet of Lord Sri Hari. On the bank of the river Jumna there is a forest Madhuvana by name which is celebrated as a sacred hermitage. That Madhuvana is ever

resided by Sri Hari. Do thou therefore find thy way to that Madhuvana. May good betide thee. Repairing to the said Madhuvana, thou must daily bathe thrice in the holy waters of the *Kalindi* (The river Jumna down the Madhuvana is so named "Kalindi" by reason of the waters having dark colour). After going through thy bare natural duties, and bowing down to the deities, thou shouldst prepare thy seat (*Asana*) on Kusa-grass. On taking thy seat upon that *Asana* in *Swastika* and other postures in due order of the Yoga exercises,—thou must practise to start with the three kinds of controlling respiration as in pranayama *viz*, *Rechaka*, *Puraka* and *Kumbhaka*. By so practising pranayama (controlling respiration), thou shalt have control over thy *Prana*, *Indriya* and *Mana*. Having so controlled thy mind, thou must then meditate upon the lotus feet of Reverend Sri Hari. (39—44).

The Reverend Hari is the most graceful of all gods. The pair of His eye-brows is well drawn, His cheeks are comely, His countenance and eyes are always lively. On seeing Him as above, one should think as if the lord has rendered Himself visible for the sake of self-complacency. His lips and eyes are rosy and in a word all the limbs of His body are charming and full of youth. He looks tender in years, He is the refuge to His devotees, and the source of felicity to the people. He is protection to those seeking His shelter, and He is the ocean of mercy. He bears the Srivatsa mark on His breast. He is of deep blue complexion, bears manly appearance and wears a beautiful wreath of forest-flowers. His four arms are always adorned by the holding of the conch (*Sankha*), the discus (*Sudarsanachakra*), the mace (*Gada*) and the lotus (*Padma*). A diadem decks His head, ear-rings His ears, the *Keyuras* and bracelets His arms, the *Kaustubha* gem His chest, and a sparkling yellow attire His body, His hips are girdled by a shining chain represenring the zone. His lotus feet shine with the lustre from the jingling *Nupuras*. He is eminently handsome of all things worth seeing, and a vision on Him delights the mind and sooths the eyes. The lord resides in the pericarp of the lotus-hearts of the persons who worship the pair of His lotus feet shining with gem-like nails. Then thou, with thy attention restrained and with undivided concentration must meditate upon that best of boon-bestower as smiling and wearing

a propitious form. By meditating upon the aforesaid auspicious form of the Reverend One, thy mind would speedily attain supreme felicity and would not flinch therefrom. (45—52).

Narada went on, "O prince (Dhruva)! Do thou also hear from me the supreme *Mantra* (sacred text or formula) which is a profound secret. This mantra is of immense potency. By reciting this mantra seven days and nights, a person can behold the celestials before his eyes, through the potency of the mantra. That secret mantra is this :—

"*Om salutation unto the Reverend Vasudeva.*"

"Oh my dear Dhruva! Bringing together the necessary things, a person cognisant of season, place etc should by means of this *Mantra* perform the worship of the Reverend One following the mode of worship as prescribed in the Vedas. One should worship the Reverend Vasudeva with sacred water, wreaths, wild fruits and roots, fresh Durva shoots, excellent attire and Hari's beloved *Tulasi* leaves. If a person comes to find a stone image of the Reverend One he should then daily worship the same ; otherwise the regular worship may also be performed with an image of clay prepared or with water. But having taken the vow of worship, the devotee must concentrate his attention, control his mind, become tranquil in mind, subdue his anger and subsist abstemiously on wild fruits and roots. Then he should meditate in his mind the glorious deeds which the Reverend One encompasses by his irresistible energy of illusion and also through the incarnations assumed by Him at His own pleasure. Then reciting the above mentioned *Mantra* of twelve letters, the devotee should dedicate unto the Reverend One all those prescriptions of worship as hereinabove enumerated to be particularly fit for His worship. (53—58).

"By reverentially invoking the Reverend One in his mind in the above mentioned ways, and dedicating unto Him his body, mind, and speech, the devotee obtains from Hari, who is known to be ever enhancing the welfare and fulfilling the desires of His earnest votaries, the precious boons which are not against the existense of the body of a human being, boons that are in the nature of piety, aspiration and emancipation. Of His devotees, those who crave for absolute emancipation must discard all sorts

of worldly enjoyments and keep their minds fixed in profound reverence unto Him, devoting his adorations to the Reverend One with a singleness of purpose."

After the divine sage Narada had so concluded his instructions, the prince Dhruva bowed down unto him and having performed rounds about him in mark of respect he set out then for the holy Madhuvana stamped with the sacred foot prints of the Reverend Hari. Dhruva having so left for Madhuvana, Narada entered the city of king Uttanpada, where he was received with high respect. The king first of all offered the divine sage an *Arghya* and then a befitting seat. When the divine sage was seated at his ease, he noticed the king to be absent-minded. Thereupon Narada asked, "O king ! Why do you look absent-minded ? What are you thinking about ? Why your countenance is so pale ? Have you suffered any loss in interest in righteousness ?" (59—64).

The king then replied saying, "O Brahman ! I am a person like a puppet in the hands of my wife. There is not even a trace of kind feeling in my heart. I have sent into exile my five-year-old son Dhruva, who is goodness—incarnate, along with his mother. In the meantime the lotus-like face of the darling boy must have been made pale due to the fatigue of journey and want of food and nourishment. Will not the beasts of prey prowling about in the forest devour the forlorn lad as he will lay down his limbs on the ground overcome with fatigue and oppressed with hunger. Mark the evil doings of mine who is lorded over by a woman ! I am the vilest of men, inasmuch as I did not fondle my son (Dhruva) who out of affection for me was crying one day to come into my lap."

Thereupon the auspicious divine sage Narada said, "O lord of your subjects ! Not knowing his power don't you mourn for your son (Dhruva) who is under the protection of the gods and whose fame will fill the world. Performing the acts difficult to be performed even by the very Lokapalas that master mind Dhruva, O king, will come back spreading your fame far and wide." (65—69).

The auspicious Maitreya went on. Hearing the aforesaid words of the divine sage Narada, the king Uttanpada became merged in the thought of his son (Dhruva) withdrawing his mind from the Divinity of Royal Good Fortune. On the other hand,

Dhruva, having repaired to the holy Madhuvana, performed his ablutions in the holy waters of the Kalindi, and restraining his senses fasted for the night. Then agreeably to the aforesaid instructions of the divine sage Narada, Dhruva set about serving that Prime Male Being, the Reverend Vasudeva. Every day preceding every third night, he ate *Kapiththas* (a kind of fruit) and plums. Leading such an austere life he spent the first month being always engaged in the worship of the lord Sri Hari. Next every sixth day he lived on withered leaves and grass; thus he spent the second month remainidg ever unflinchingly engaged in the worship of the lord. Next every tenth day, he lived on water only and remaining profoundly immersed in yoga, he spent the third month being engaged in the worshis of the illustrious lord. Next every fourteenth day and thereafter every fifteenth day he lived on air only, and restraining his respiration he spent the fourth month remaining ever so engaged in meditating upon the Reverend One. (70—75).

On the arrival of the fifth month, the prince Dhruva controlled his breath and focussing his thoughts on the Supreme Soul, he remained standing on one leg moveless as a hill. He then drew up to his heart the whole activities of his mind,—the stay of all kinds of sound and sensation etc.,—as well as all actions of his sense-organs, he withdrew his attention entirely from every other objects and began to deeply meditate upon the Reverend One, without even casting his look to anything else. When Dhruva had so engaged himself on the meditation upon the Supreme Spirit,—the stay of Mahat and the other categories and the Lord of Prakriti and Purusha,—the whole universe began to tremble being unable to bear his energy. When the prince Dhruva remained so standing on one leg, the earth under his foot being pressed by his toe went down by a whole half,—just as the bark of the branch of a tree being hard pressed on one side by the fore-legs of an elephant goes down by an entire half of it. Then restraining the flow of the Prana and Apana air (the vital air) and shutting up the entrance thereof, Dhruva, identifying himself with the Deity, began to meditate upon the Reverend One whose form is the universe itself. On Dhruva having so suppressed his vital breath all region together with their presiding deities became greatly afflicted and they approached the Reverend Hari and sought His protection. Witnessing

this state of things their hearts became wrought up with a mighty great fear and they addressed the Reverend One as follows :—"O lord ! We have never before witnessed such suppression of life in the body of this universe consisting of the mobile and immobile objects. Do thou be graciously pleased, therefore, to speedily deliver us from this affliction. Thou art worthy of being our refuge. We take shelter under thy lotus feet."

On hearing so piteous a speech by the celestials, the Reverend Hari cheered them up saying the following pleasing words :—"Ye gods, do not give way to fear. I will grant the desired boon to the boy (Dhruva) through whose severe austerities the vital-air of thine and the other creatures of the universe has been confined. Do ye know this fortunate boy ? He is the son of King Uttanpada. At the present time by virtue of his unique height of contemplation he has become unified with me who am identified with the soul of the universe." (76—82).

CHAPTER IX

DHRUVA ACQUIRED A BOON FROM HARI, COMES BACK AND RULES HIS ANCESTRAL KINGDOM

The auspicious Maitreya continued—The aforesaid words of Reverend Hari removed the fear of the gods. They then bowed down unto Him and went back to their respective regions. Then the Lord Sri Hari also ascended His carrier, the king of birds, Garura by name and He set out for the Madhuvana with the intention of manifesting Himself to His best of devotees, Dhruva. At that time Dhruva's mind was fast fixed unto the Reverend One by virtue of his single-minded meditation upon Him. Therefore he was beholding with his mental vision the bright form of the Reverend One in his heart. It was for such mental vision that although the Reverend One so presented Himself on his Garura before his eyes, Dhruva did not see him so present before him instantly. Having understood this, the lord withdrew His form the mental vision of Dhruva. Perceiving such disappearance of the lord's form from his mind, Dhruva at once started to his feet and opening his eyes he beheld the outwardly visible form

of the lord which he had so long been viewing within himself. Seeing the Reverend One so externally manifested before his eyes, the flood-gate of Dhruva's rapture was opened. Thereupon the prince bent down his body and lay himself prostrate before Him by way of rendering unto Him reverential homage. He seemed to drink the Lord with his eyes, to kiss him with his mouth, and embrace Him warmly with his arms. He wished so very much to sing the glory of the Lord, and the Reverend One understood his inward desire. Being but an infant of five years old that Druva was at that time, he knew not exactly how to chant hymn on the Lord. Thereupon having compassion on the prince who stood before Him with joined palms,—the lord touched Dhruva's two cheeks with the conch impregnated with the Vedas. On his cheek being touched by the conch, Dhruva comprehended the difference existing between the creature and the lord ; and he also understood the word which the lord had spoken to him. Then in a spirit of reverence and love, Dhruva began to eulogise Him. The wonderful glories of the lord Sri Hari were well known everywhere. Dhruva was tranquil in his mind through the performance of the yoga exercises and therefore he could very well hymn the lord, My dear Vidura ! Know thou that for so chanting the glories of the lord Dhruva was granted habitation in Dhruvaloka. (1—5)

The auspicious Dhruva spoke as follows :—

"I bow down unto Thee, O lord, who being the stay of eyes and the other organs as well as of all the faculties of cognition, hast entered into my mind and inspired me with consciousness. O lord ! Thou hast vivified the slumbering word in me and my arms, legs, ears, touch and the rest of my organs. Although the general notion is that Agni and the other deities hold in them the powers of the organs, speech etc ; yet Thou art verily their real lord. Thine own illusory energy known as Maya is fraught with irresistible power. It is through the agency of this illusory will of Thine that Thou bringest into being an infinitude of matters and elements such as Mahat etc. Being stationed in those unreal attributes of Maya, namely the organ and the rest, Thou becomest their presiding deity. Just as fire although one in reality takes various different forms in various kinds of wood that it burns, similarly, although Thou art the One Absolute in reality, yet Thou assu-

meet various forms in various substances. The real fact is that there is none in reality save Thyself who is endowed with the faculties of cognition. Just as a person looks on external nature, similarly seeking Thy refuge Brahma, being cognisant with the knowledge imparted by Thee, had beheld the frame of things. Therefore, Thy lotus-feet are the refuge even to those emancipated. O Thou friend of the distressed! How can that person, who is acquainted through all his life with the good deed done by Thee, ever forget Thy foot-stool? O Lord! Thou art the redeemer of all beings from births and deaths. The sense of those who like me worship Thee from motives of interest surely becomes deluded by Thine energy of illusion. O the pity of it! Worshipping the Kalpa-tree (the celestial tree of that name capable of granting all desired boons), the unfortunate creatures crave merely worthless worldly enjoyment for this carcass-like body. Should the enjoyment of sense be deemed as happiness at all? and should this be asked of the Kalpa-tree? Such enjoyments may well be had even in hell. O Lord! The felicity that is felt by corporeal beings by virtue of meditating upon Thy lotus-feet or listening to the discourses of Thy votaries, surpasses even that which springs from a sight of Brahman in the self in whom are centred all happiness. Therefore, O Thou Infinite! My prayer is this: May I for the purpose of listening to themes touching on Thee, be associated with those noble souls who cherish Thee with veneration for all ages. O Lord! Simply for the association with such noble souls and without any striving for on my part, I am sure, I shall be able to cross over the terrible ocean of the world drinking the nectar of the discourses relating to Thee. (6—11).

"O lotus-navelled One! The persons, who associate with those whose hearts pant for the perfume of thy lotus-feet, never attach any very much value for their dear corporeal frame as as well as the things relating thereto, namely house, wealth, son, wife etc. O Thou that art Increate! This Thy grand form comprises of beasts, mountains, reptiles, gods, Daityas and human beings. The characteristics of Thy form is both existent and non existent, which have for its causes Mahat and the other elements. I know only this much about Thy grand form. Besides this, Thou art said to have another Godly form and

yet another form as *Brahman* which is beyond any description ; but I have no knowledge of these Thy forms."

O my dear Vidura ! Maitreya said, while Dhruva was so speaking of, due to the grace of the lord, he became acquainted with the characteristics of those two forms of the lord. Thereupon Dhruva began to hymn Him as follows taking His form identical with that of the Supreme Lord of the Universe—

Dhruva said, "I bow down unto that Supreme Lord who at the end of the *Kalpa*, with the help of the great serpent king *Ananta* by name, engulfed the entire universe in His womb and fell into the Yoga sleep ; who eyeing Himself lay down on the body of Ananta, and at that time from whose ocean like navel sprang up a golden lotus from the pericarp of which again originated the highly effulgent Brahma. O lord ! Thou art distinct from a *Jiva* (creature), inasmuch as Thou art ever free and a creature is attached to the world, Thou art perfectly pure and creatures are full of impurities, Thou art omniscient and creatures are ignorant, Thou art the soul and creatures are inert bodies, Thou art ever unchangeable and creatures are always subject to changes, Thou art the Prime Person and creatures are descended gradually, Thou art possessed of wealth and creatures are without wealth, Thou art the lord of the three elementary qualities (Sattwa, Rajas and Tamas) whereas the creatures are subject to the three qualities. Then again, Thou ever beholdest intellect in the light of consciousness and presidest over sacrifices in the form of Vishnu, the sustainer of the universe. Therefore, that Thou art in every respect distinct from a Jiva is undoubtedly clear. He is indeed Brahma, the creator of the universe from whom do ever originate varieties of learning having opposite tendencies and fraught with diverse kinds of power. He is without a second, there was none before Him ; He is eternal ; He is without any change, and He is joy incarnate. I take refuge also under Him. O Reverend One ! Thy form is supreme happiness. To persons that disinterestedly worship Thee, and look upon Thy lotus-feet as far more precious than kingdoms, yet O lord, like a cow suckling her ignorant and helpless calf and protecting it from ferocious animals, Thou sustainest such persons and protectest them from all dangers of the world, for Thou art ever intent on bringing about the welfare of all creatures." (12—17).

The auspicious Maitreya said :—When the intelligent Dhruva of high intellect had hymned the Reverend One as hereinabove stated, the Lord, who is ever overflowing with mercy for His devotees, became highly pleased and spoke unto Dhruva as follows—

"O thou the illustrious son of a kshatriya ! I understand the desire of thy heart. O thou of excellent vows ! Good will betide thee. I do confer on thee a region difficult to be attained. O gentle one ! That region is ever illumined and *Nirvana* (a stage of emancipation) is ever present there. A framework of astral bodies, such as the planets etc., radiates over that region. No other person has ever attained this region before. This region will survive even those persons who might live to the end of a *kalpa* and no more, inasmuch as their duration of life is limited like unto the bulls ever-circling round a pivot tied to (in order to restrain them from rushing on the corn-fields near by). Dharma, Agni, Kasyapa, Indra and the *Saptarshis* (the seven Rishis known by that name), along with the other stars ever make rounds around this region. After thou shalt have ruled over and enjoyed the kingdom of thy father, thou shalt attain that region I am just speaking of. Presently resigning unto thee the burden of ruling over the kingdom, thy father will undertake the vow of *Vanaprastha* and will repair to the forest. Then thou shalt reign over the kingdom for a period of thirtysix thousand of years. During this whole period none of thy senses shall experience any deterioration. Thy step-brother Uttama will go out on a hunting excursion and will be heard of no more. Thereupon his mother Suruchi being aggrieved for his loss and being engrossed with thoughts about him (her son) will search for him in forests, and while engaged in such search, she shall be taken in a forest-fire. (18—23).

"My dear Dhruva ! I am fond of my form of sacrifice. If thou shalt worship me by performing sacrifices with plenty of *Dakshinas* (gifts) distributed to the Brahmanas, then thou shalt have all desires fulfilled and shalt at thy end remember me. Then thou shalt attain habitation in my region which is bowed down unto by all creatures and which is located even above the sphere attainable by sages. The best of yogins attain that region, whereform one hath not to turn back."

The auspicious Maitreya continued saying—O Vidura !

Having thus conferred on Dhruva his own region, the Reverend One ascended Garura (His carrier) and departed for His own region in the presence of Dhruva. Thereupon, having so accomplished his desire by worshipping the Reverend One, Dhruva with a partly delighted heart returned to the palace of his father. Indeed Dhruva was a mere boy, but he had such a lofty resolution as would fulfil all desires of the heart.

At this stage the auspicious Vidura asked of Maitreya saying, 'O Brahman ! The attainment of the supreme state of Hari is hard to be achieved by people with their hearts full of desires. Dhruva was not an insignificant person. He was conversant with the summum bonum of human life. Even after having attained the state of the Reverend One in a single birth, why did he not deem himself as fully crowned with success ? As he had returned to the palace of his father with a partly delighted heart, certainly his expectations were not fully satisfied. (24—28).

Thereupon the illustrious Maitreya replied that having his heart pierced through by the shaft like hard words of his step-mother and having that remembrance all throughout, Dhruva did not ask for emancipation at the hands of the Reverend One ; and having understood this folly he repented subsequently as will be evident from what Dhruva said in this connection.

The auspicious Dhruva said :—"Alas ! How unfortunate am I ? I had attained the shelter of the lotus-feet of the Reverend One by virtue of my worship for six months only ; whereas Sunanda and other such Rishis, who drew upwards their vital fluids, were able to attain that state as a result of mature samadhi consequent upon their performing hard yoga exercises and *tapasya* extending over many births. But yet I am unlucky, inasmuch as due to my sense of distinction I had a fall from lofty ideal. O the ill luck ! O the ignorance ! Even after reaching the lotus feet of the Reverend One, I had been stupid enough to pray for transitory vanities, I had attained a state even above the celestials. It is therefore perhaps that led by envy towards me they had muddled my good sense. Or else why should I have turned a deaf ear to the good advice of Narada ? I must be an impious wight, coming under the dominance of the divine energy of illusion, like people in dreams, I perceieved difference in creatures and looking upon my step-

brother in the light of an enemy I felt myself aggrieved. The Reverend One, the soul of the unioerse, is very hard to be propitiated. Even having been able to propitiate that soul of the universe through asceticism, what a vain prayer I have got granted by him ? Just as treatment proves ineffectual in persons whose longevity is worn out, similarly I have got the grant of an object which defeats my desires. Unlucky wight that I am, I have asked for worldly objects of Him, the Reverend One, who was just granting me divine bliss. Alas ! Like a man of slender religious merit, I have asked for worldly prosperity of Him who was ready to confer on me His own delight. My prayer to Him has been just like a poor man asking of an Emperor for broken grains of rice mixed with husks." (29—35).

The auspicious Maitreya said :—The pious minded persons who like to feast like thee on the dust of Sri Hari's lotus-feet, would crave ior nothing else than serving those feet of His. They consider themselves as having attained their due on coming by whatever is brought about by His dispensations. On hearing of the approach of his son (Dhruva), the king Uttanapada could not easily bring himself to believe it, just as people do not believe in the approach of a dead person. The king said, "Whence can any good thing come to me, who am impious and hard hearted ?" But having recollected the prophecy of the divine sage Narada, the king Uttanapada became instantly wrought up with an irresistible emotion. Being exceedingly pleased, as he was, the king presented the messenger of that good news with a precious chain. The king was very eager to see his son (Dhruva) at the earliest opportunity. Therefore the king ascended a gold plated and highly furnished chariot yoked with excellent speedy steeds. The king was instantly surrounded by Brahmanas, members of the royal-family, elderly relations and friends. Being so surrounded by many such kins-folk and other followers, the king at once issued out of the city amidst tumultous uproar of sounds of conches, kettle-drums, pipes, and Vedic recitations by Brahmanas. The two queens, Suniti and Suruchi became well adorned with golden ornaments and valuable clothes, and in company with Uttama (the step-brother of Dhruva, the son of Suruchi) ascended another chariot and followed the king. (36—41).

On seeing Dhruva approaching the woodland, the king wtih

his heart overflowing with affection hurriedly descended from his chariot and approached towards his son (Dhruva) on foot. On coming close to his son, the king became overwhelmed with joy and clasped Dhruva in an warm embrace. At that time the king sighed again and over again. The king now embraced such a holy one whose worldly fetters have been removed by the touch of the lotus feet of the Reverend One. Being overwhelmed with unbounded joy, the king repeatedly smelt (in token of blessings) his son's head, and with his tears of joy literally bathed his son. Having thus obtained the blessing of his father, Dhruva worshipped his sire's feet and bowed down his head unto his mother and the step-mother. Thereupon raising her son who was prostrate at her feet, Suruchi in words thrilling with emotion addressed Dhruva saying :—

"O my dear son ! Mayest thou live for ever."

"All persons of their own accord bear a lovely behaviour to him with whom the Reverend Hari is pleased on account of his friendly (*Maitree*) and other qualities,—just like water flowing naturally towards a lower plane. (42—46).

Thereupon touching each other's person, the two brothers Dhruva and Uttama, being overwhelmed with a tide of fraternal affection and highest felicity. shed an incessant flow of joyful tears. Thereafter his own mother Suniti took up into her lap her son (Dhruva), who was dearer unto her than her own life. Having so fondled her son in her lap for a long time, she assuaged the grief that was so long established in her heart. She felt a rapture of joy on embracing her darling boy after such a long separation. Thereupon the paps of Suniti, that mother of an illustrious son, which had been so long washed with her tears, now incessantly discharged milk. At this stage, the people present there began to praise the queen Suniti saying, "It is by virtue of thy good fortune that thou hast got back thy son who will remove thy grief and fill thy heart with everlasting bliss. Nay, he will protect the earth. Thou for certain hadst worshipped the Reverend One who removes the sorrow of those humbling themselves before Him. By meditating upon Him, the yogins conquer even death which is hard to be conqured."

While the assembled people were so praising Dhruva the king Uttanapada placed him (Dhruva) and Uttama on an elephant

and himself leading the way entered the city, and then the people fell to extolling him. (47—53).

At each gate-way of the city, there were placed plantain trunks with fruits and sprouts and also young arecanut-tree. The main gate of the city was specially decorated with chains of flowers and flowery wreaths, emblazoned with figures of the Makara. There were vessels filled with water, together with burning lamps placed beside mango twigs, new clothes, flowers, garlands and hanging pearlchains were placed in front of the palace. The palace was equipped throughout with walls, gates, and chambers ; on account of the walls being garnished with gold, they always looked splendid like the tops of charming chariots. The court-yards, highways and the charming spacious roofs built over towering chambers were cleanly swept and sprinkled over with sandal paste ; and there were always kept ready fried paddy, *akshata*, flowers, fruits, rice and other articles required in worship. On seeing Dhruva approaching, the chaste women of the city felt greatly delighted, and having uttered words of hearty blessings they began to shower white mustard seed, wheat, curds, *durva* grass, flowers and fruits. While hearing the melodious chanting of his glories by them, Dhruva entered his father's mansion. The king Uttanapada, out of the fullness of love towards his son Dhruva, set apart for him a splendid apartment decorated with costly gems ; and Dhruva began to live there delightedly even as deities dwell in the celestial region. (54—60).

The mansion so particularly set apart for Dhruva to dwell in was highly furnished with milk-white bed on bedsteads made of ivory ; golden furniture, costly cushions, and even broom-sticks made of golden sticks. There were jewelled lamps set on crystal and emerald walls illumined the chambers along with the ornaments gracing the arms of fair damsels. The charming gardens and beautiful orchards around the mansion looked exceedingly lovely with excellent flower plants and fruit-trees that grow in celestial regions. On the trees and flowery bushes of plants the pair of singing birds set pouring out melodious lays and black bees were humming. The tanks in the garden there had stairs of lapises. In the water of those tanks there were fully blossomed lotuses, *utpalas* (a kind of aquatic flower), lilies etc. spreading their graces and aroma all around. There were

also swans, karandavas, ruddy geese and other beautiful aquatic birds sporting in the water of those tanks in the garden to their hearts' content. Perceiving himself and also hearing from others of the power of his son Dhruva as evident from the above things of celestial surrounding, the king Uttanapada greatly marvelled thereat. Thus time rolled by, and on seeing Dhruva attaining age of maturity, and finding him gaining love of the people, and also having perceived his endeavours in pleasing the subject, the king Uttanapada placed him on the throne to rule his kingdom. Therafter being in advanced age, the king desisted from the pursuit of worldly pleasures. Then after deliberations with his counsellors as to the way in which he could acquire excellent merits, the king went into the forest having undertaken the vow of *Vanaprastha*. (61—67).

CHAPTER X.

DHRUVA'S ENCOUNTER WITH THE YAKSHAS.

The auspicious Maitreya again began saying :—O dear Vidura ! Having ascended the throne, Dhruva espoused Sisumara's daughter Bhrami by name. On queen Bhrami Dhruva begat two sons, Kalpa and Vatsara by name. Besides Bhrami, the mighty hero Dhruva had another wife Ila by name who was a daughter of the wind-god (Baiyu). Dhruva begat on Ila a son and a daughter who was known as the paragon of her sex. Dhruva's step-brother Uttama did not marry. Once Uttama went to the forest on hunting excursion, and there he was slain by a powerful Yaksha. Suruchi, the mother of Uttama, having gone out in search of Uttama also met with her death. On hearing that his brother Uttama had been slain by a Yaksha, Dhruva was wrought up with grief, anger and unforgiveness. Then he ascended a victorious chariot and set out in mighty wrath towards the region of Yakshas. On continually marching on towards the North, the king Dhruva arrived at a palace in a valley in the Himalaya mountain. The said valley was inhabited by the followers of Rudra and swarming with the Guhyakas. Arriving near the said palace, the long-armed hero Dhruva blew his conch, the sound of which resounded on all quarters. On hearing so

great a sound, the females of the Yakshas were seized with great fright. (1—6)

The blow of the conch in the way that Dhruva did, was deemed as a challenge to the inhabitants of the place. On hearing the said sound of challenge, the mighty hosts of Yakshas rushed out of the city with upraised arms. Thereat the mighty warrior Dhruva simultaneously pierced each of them with three arrows. Having been so pierced at each of their foreheads with three sharp arrows, the Yakshas deemed themselves well resisted and extolled that act of archery of Dhruva. But as serpents do not brook being trampled under one's foot, similarly the Yakshas could not put up with that onset by Dhruva. Being very much angry each of the Yakshas aimed six arrows at a time on Dhruva. At this stage the Yaksha soldiers were reinforced and they numbered thirteen Ayutas. They were fired with mighty wrath and began to shower so to say on Dhruva, his charioteer and the chariot itself, numerous bludgeons *nistringshas*, *bhushandis* (so named weapons used at battles in ancient times) and such other feathered shafts and weapons. Thereupon Dhruva with his charioteers was so very much covered on all sides by the incessant shower of arms that he looked then like a mountain under a heavy downpour of rains, and he could not be visible through the enveloping shower of weapons on all sides by the Yakshas. (7—13).

At that time the *Siddhas* were witnessing from the sky the said encounter of Dhruva with the Yakshas. On finding Dhruva so covered under the heavy shower of different weapons hurled by the yakshas, the Siddhas uttered repeated exclamation of Oh! and Alas! and they said, "This sun of the human heroes (meaning Dhruva) has been verily engulfed in the sea of yaksha soldiers and perhaps he is undone." At the same time the Yakshas from all sides began to shout in joy saying, 'We have won the battle! We have defeated the enemy! and so on." But lo! Dhruva's chariot was found to be rising up in view, like unto the sun emerging out of mist and rising up on the horizon. Thereupon stretching his terrible bow and causing grief in the hearts of his enemy forces, Dhruva showered numerous arrows in quick succession and thereby crushed the weapons hurled on him by his enemies, just as the wind scatters and drives floating clouds. Like the thunderbolt piercing into the hills,

the sharp arrows discharged from the bow of powerful Dhruva, entered into the bodies of the yakshas after cleaving the armoured chain worn round their bodies. On account of the yaksha soldiers' bodies being cut to pices by the sharp-edged swarm of arrows discharged incessantly by Dhruva, the field of battle was covered with heads adorned with ear-rings, the thighs resembling golden palm-trees, arms decked with golden bracelets, and also with costly chains, *keyuras* (a kind of ornament), crowns, turbans, etc and thus the battle field presented a spectacular sight. (14—19).

Thus the main body of Yaksha and Rakshasa army was destroyed with the terrible arrows of Dhruva ; and the rest of of the soldiers of the enemy forces were sorely wounded, and they took to their heels, like an elephant flying fast on being driven by a lion. When not a single foe was seen in the vast field of battle, Dhruva was eager to enter into and behold the city of Aloka (the city inhabited by Yakshas and Rakshasas). But, thinking that the Yakshas possessing powers of illusion might do him harm, Dhruva did not enter into the abode of the enemies. He spoke to his charioteer, "O Charioteer ! People cannot read the intentions of those possessing powers of illusion." Then he apprehended within himself. "Will the enemies make another fresh attack ? Just while he was apprehending this in his mind, he heard a loud tumultous report like the roaring of the deep, and instantly all sides were covered with dust raised by whirl wind. Immediately clouds enveloped the sky filling all quarters with darkness. In the clouds lightning flashed frequently followed by repeated roaring of thunder. (20—25).

O Vidura ! Thereafter various ominous spectacles were found. There rained blood, phlegm, pus, excreta, fat and many a headless trunk began to roam around. Suddenly there appeared a lofty mountain, and crags, maces, bludgeons, clubs and various other weapons were showered on the field of battle. Thereafter, hissing with the terrific energy of thunder there appeared innumerable snakes emitting fire from their wrathful eyes. After this there appeared lions and tigers ; elephants and such other beasts in herds rushed about vehemently on all directions. At that time the sea was suddenly wrought up with heaving billows that wore a dreadful spectacle and with its over-

flowing waters it threatened engulfing its shore. Various other sights and sounds presented themselves betokening the dissolution of the universe. Having resort to their Asura energy of illusion, the Yakshas and Rakshasas then created various kinds of disturbances with a view to frigtening their enemy. When the Yakshas had directed such irresistible illusive displays against Dhruva, the sages knowing it through their subtle knowledge, arrived before the hero and invoking blessings of the Reverend One unto him, they addressed Dhruva saying, "O illustrious son king of Uttanapada ! May that holder of the celebrated bow named Saranga, the lord Sri Hari—who removes the distress of His devotees, bring about your welfare. By merely hearing the very name of the Reverend One, a person can escape from the jaws of death." (26—30).

CHAPTER XI

INSTRUCTION OF MANU TO DHRUVA TO DESIST FROM THE DESTRUCTION OF THE YAKSHAS

The illustrious Maitreya said : When the sages had so spoken, Dhruva, listening to their words and sipping water in *achamana*, set the Narayana arrow on his bow. No sooner the said arrow was discharged from Dhruva's bow, than all the illusory actions performed by the Guhyakas fell off, just as on the rising of the sun of intellect the influence of the senses such as anger, etc. falls off. From the said Narayana arrow was created numerous other arrows that coursed through the enemies emitting sounds resembling those caused by flocks of peacocks entering a forest uttering their particular shrill cries. O Vidura ! the numerous shafts arising out of the said Narayana weapon were beautiful in shape and had shining splendour. The heads of the arrows were plated in gold and the tails thereof were furnished with feathers resembling those of swans. On being assailed by those arrows, the Yakshas experienced great plight. In consequence of being so sore by stricken the Yakshas grew exceedingly wroth. Thereupon, just as serpents rush on towards Garura with upraised hoods, so the Yakshas rushed towards Dhruva upraising their respective weapons. On seeing

the Yakshas so rushing forward towards him, Dhruva showered volleys of sharp arrows towards them, as a result whereof the arms, legs, thighs and abdomens, etc of the enemies were cut. The Yakshas so dying from Dhruva's arrows attained that region after death, to which the Maharshis drawing up their vital fluid (*urdharetas*) repair after passing through the solar region. (1—5).

On seeing so many innocent Guhyakas thus slain by Dhruva, the mighty car-warrior, and also finding him bent upon destroying the others also, Manu, the grandfather of Dhruva became actuated by compassion towards them. Thereupon, Swayambhuva Manu presented himself in company with many Maharshis before Dhruva and addressed the latter as follows—"My child ! Do not indulge in anger. The sense of anger (*krodha*) is one of the great iniquities and it represents the gate of hell itself. Just see how under the infuence of anger you have slain so many unoffending Yakshas. The killing of the innocent in which you have now been engaged is verily censured by the pious people and such acts are unwortly of our race. Indeed you are very affectionate to your brother, who has been slain by one of the Yakshas, and in consequence you are burning in grief. But certainly all of the Yakshas did not kill your brother ; one of them has done it. How, therefore, for the transgression of one, you have been slaying so many of them who are innocent ? Taking this visible body to be constituting one's real self, those with the mentality of a brute indulge in destroying one another. But that is not the way of the pious devoted to Hrishikesa. So that, even if the Yakshas had been in fault, yet they should have not been killed. O child ! Taking every creature as identical with self and as manifestations of the supreme soul, and adoring the Reverend Hari with that view in your mind, you have attained the state of Hari which is hard to be achieved. We know you to be dwelling in the bosom of Hari, and his devotees esteem you as the foremost of the righteous persons. How then being such an object of high estimation to the pious ones and also having undertaken the vow of the virtuous, you could bring yourself to be engaged in such an odious act ? (6—12).

"A righteous person should observe forbearance towards the pious people, administer mercy to the weak, amity with equals and an even regard for all creatures. The Reverend One, residing

in all souls of the universe, is propitiated by the performance of the aforesaid pious acts. On the Reverend One being pleased, a person is deemed to have attained the summum bonum of his life. Then that person becomes free from the attributes of Prakriti. On being rid of his *linga* body the purusha then attains the state of *Brahman*, the embodiment of beautitude. If you will just thoroughly discuss on the knowledge of the self or soul, you will understand that you have no brother and neither has he been killed by any one. The five fundamental elements (*Pancha bhutas*) when compounded constitute the body of a creature and thus bodies of males and females come into being. This saying is verily famous. The intercourse of males and females produces other male and female beings of the universe. In this process, and due to the combination of the qualities through the divine illusive energy of the supreme spirit, the creation, preservation and destruction are brought about in the universe. Just as iron moves about on being attracted by the load stone, similarly due to the energy of cosmic evolution of the primal Male Being, this universe consisting of manifested and unmanifested objects goes on working, as if automatically. Owing to the attributes of the Reverend One undergoing changes or modifications on account of the influence of Time (kala) the creative energy of the lord becomes divided; and thus it is that gradual evolution in creation follows. When due to the influence of Time the creative energy of the Lord becomes modified, then although intrinsically without any action the Lord performs action, and though not a destroyer He performs the part of a destroyer. The energy of the Reverend One as manifested in the influence and action of Time is beyond comprehension and description; and as such nothing can be precisely ascertained in this connection. (13—18).

It is the Lord (*Iswara*) Himself who generates offspring through sires. He is again the Destroyer. That is to say, He is the creator and destroyer. He is the sole dispenser. He is the sole cause. But he Himself is without a beginning and is eternal. He is all powerful. He has none that is near and none that is distant. He has the form of death. He enters every creature in an even way. Creatures are under the sway of their respective acts. Just as the particles of dust follow the course of the wind that drives them, similarly the creatures being

It is owing to our faulty sense of difference that we perceive the unreal universe to be identified with him who is real. He represents the innermost soul of every being. He is all powerful and all bliss. By virtue of unflinching devotion unto Him you will in time be capable of snapping the hard fetters of the vain sense of individuality consisting of ideas as embodied in terms like "I," "mine," etc. O my child! Do control your anger, and good will betide you. Just as people get rid of their maladies by using medicine, so by constantly hearing on divine discourses you will be able to do away with the influence of the evil sense standing against your welfare. (26—31).

Anger is a powerful enemy fought with immense mischief. People become afraid of him, who suffers himself from being overcome by anger. He who seeks his own welfare should on no account be subject to anger. My child! Kuvera, the lord of wealth, is the brother of the mighty lord of mountains. Taking them as slayers of your brothers, you being wrought up with wrath have already killed innumerable Yakshas, and have thus slighted the lord of wealth. Tremendously terrible is the energy of the mighty. Do you at once propitiate the lord of wealth with salutation and fair speech, before his anger touches your family line."

Swayambhuva Manu having advised his grandson Dhruva as narrated above' and having received the homage of his grandson set out for his region in company with the sages. (32—35).

CHAPTER XII

DHRUVA REPAIRS TO THE REGION OF HARI

The auspicious Maitreya addressed Vidura saying : My child! On hearing that Dhruva having been instructed by his grandfather (Manu) had given up his wrath and desisted from the killing of the Yakshas,—Kuvera, the lord of riches, being hymned by *Charanas*, Yakshas and *Kinnaras* and in their company, arrived at the field of battle. Having arrived there, Kuvera saw Dhruva standing before him with joined palms. Thereupon the reverend lord of riches addressed Dhruva saying,

It is owing to our faulty sense of difference that we perceive the unreal universe to be identified with him who is real. He represents the innermost soul of every being. He is all powerful and all bliss. By virtue of unflinching devotion unto Him you will in time be capable of snapping the hard fetters of the vain sense of individuality consisting of ideas as embodied in terms like "I," "mine," etc. O my child! Do control your anger, and good will betide you. Just as people get rid of their maladies by using medicine, so by constantly hearing on divine discourses you will be able to do away with the influence of the evil sense standing against your welfare. (26—31).

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the Reverend One through performance of various sacrifices, but was also firmly devoted to Him, Who is without any attribute and Whom he viewed as the soul of all beings and as the Being dwelling in the innermost recess of his own heart also. Being in possession of a noble character and being ever engaged in contemplating *Brahman*, Dhruva ruled his kingdom with kindly feelings unto his subjects and ruled for the sake of maintaining righteousness alone. His subjects loved him as their father. The fruits of his religious merits were spent up by judicious acts of pleasure. All impurities of the mind were purged out by performance of various sacrifices. In this way he ruled the kingdom for thirty six thousand years. (8—13).

Having thus functioned in three aspects of rule for many years with his senses fully subdued, Dhruva made over his kingdom to his son. Perceiving this world to be unreal and based on ignorance, just like a city of Gandharvas dreamt in a dream under the spell of ignorance influenced by illusive power of the Reverend One on the individual soul, Dhruva looked upon this body, sons, wife, friends, influence as an overflowing coffer, of which the inner apartment, charming pleasure-grounds and the terrestrial ground bounded by oceans were forged by the influence of illusion and as such unstable, and proceeded towards *Vadarikasrama* (an *asrama* or hermitage of that name on the Himalaya mountains) to carry on austerities during the rest of the days of his life. On arriving at Badarikasrama, Dhruva began to practise the prescribed eight exercises on yoga. He took his bath in the holy water of the Ganges and became purified in sense. Then he set about subduing his senses (indriyas) by restraining his outward organs as well as the inner faculties and practised *Pranayama* (regulation of respiration) duly with a view to withdrawing his distractions from worldly objects. So he meditated long in his mind on the gross grand form of the Reverend One. But due to protracted concentration centering his mind on the cosmic form of the Reverend One, Dhruva at length got rid of the sense of distinction between the meditator and the object of meditation. Thus losing all senses of differentiation in his mind, he dived deeper and deeper in meditation and ultimately entered into *Samadhi* (trance). Thus his contemplation on the cosmic form of the Reverend One came to an end. In this way Dhruva acquired gradually greater devotion

ous seven Rishis going by that name) and only capable of being beheld by them. Round this region the Sun, the Moon, the planets, the stars and the other astral bodies perform their rounds with the highest reverence. Let us take thee to reside there. (20—25).

"O thou ornament of thy line! Neither any one of thy fore-fathers nor any one else has ever been able to attain this region of Vishnu. Do thou dwell in that best of all regions, being respected by the whole Universe. This surpassingly splendid chariot has been despatched here by the Reverend One for taking thee. It behoveth thee now to ascend this car in thy present human form."

The auspicious Maitreya said,—O Vidura! On hearing the melodious utterances of those followers of the Lord of Vaikuntha, Dhruva, the beloved of Hari, took his bath and having performed his daily religious duties, humbly bowed down unto the ascetics and begged for their blessing. Thereafter having performed rounds about the car and worshipping it duly, he paid due reverence unto those followers of the Reverend One. Then he felt a desire to ascend the car, and he instantly assumed an effulgent form and gold complexion. At that time *Dunduvi* (kettle drums), and such other celestial musics were played Best of Gandharvas began eulogistic songs and flowers were showered down from the celestial region. Thereupon, as he was led by the car through the celestial regions, suddenly he remembered his mother Suniti and he bethought within himself, "My mother is very unfortunate. Where is she now? How can I ascend the unattainable region of Vishnu without her?" (26—31).

Knowing the thoughts that were then uppermost in the mind of Dhruba, those followers of Vishnu showed him that his illustrious mother was going ahead of him in another car. While coursing through the aerial region with delighted heart he saw the planets. He was eulogised on the way by sky-ranging celestials who were showering blossoms upon him. Then he coursed through on that car leaving behind him Triloki and Saptarsis and at last he arrived at the eternal region of Vishnu. That region of Vishnu is always illumined by its own splendour and by its splendour even the neighbouring regions down it are kept ever illumined. Those who are cruel to other creatures cannot go to

This destroys sin and is even like a highly beneficial religious rite. This brings one to the heaven and the region conferred on Dhruva (Dhruva-loka) by the Reverend One, and as such it is highly praiseworthy. The person who in a reverential spirit of mind listens to the story of Dhruva acquires devotion for the Reverend One and becomes free from worldly miseries. If a person intends to acquire greatness, then he should listen to the account of Dhruva and thereby his desire will become fulfilled. By hearing this story a person acquires excellent character. By reverentially listening to this story, he that desires energy gets it ; and he who desires intelligence obtains intellectual power. With a pure mind and in the assembly of Brahmanas, a person should recite the holy narration about the righteous Dhruva both in the morning and in the evening. A person should particularly recite this sacred story on the full-moon and new-moon day, on the twelfth day of the moon, during the influence of the star named Sravana, during the confluence of three *tithis* (*Trahasparsha*, a day in the course of which practically three *tithis* touch), *Vyatipata* day, *Sankranti* day (the last day of a month is called the Sankranti day) and on Sundays. One should also recite it with a desireless heart unto persons entertaining veneration for Lord Sri Hari. Thereby the soul will be merged in the self and the life's aim will be realised. The gods are graciously disposed towards that kind-hearted friend of the distressed who compassionately imparts the ambrosial knowledge of the path to attain the Reverend One to one who is ignorant thereof. O Vidura ! I have thus recited unto thee the sacred story of the godly-minded Dhruva. He is of celebrated and unreproved acts. Even in his infancy he sought refuge under the lotus feet of the Reverend One throwing aside his toys and renouncing the much covetted lap of his mother in a palace. (43—51).

of any of these and he was rather omni-scient. He remained inert and passive resembling a fire, the brightness of which has been dimmed. Therefore considering Utkala as inert or insane, the elders of the family and the councillors had discussion in the matter, and as a result thereof they set up Brahmi's son (by Dhruva) Vatsara as their sovereign to rule over the earth. Vatsara was younger to Utkala. (6—11).

Thereafter Vatsara espoused the hand of a beautiful damsel Subithi by name. That fair damsel bore him six children named as Pusparna, Tigmaketu, Esha, Urja, Vasu and Jaya. Of these six, Pusparna had two wives viz., Probha and Dosha. Probha gave birth to three sons named as Prata, Madhyandina and Sayanha. Dosha also bore three sons Prodosha, Nisitha and Vyusta by name. Vyusta married Puskarini. He begat a son Sarvateza by name, who was, however, named thereafter as Chakshu. This Chakshu begat on his wife Akuti a son Manu by name. Manu espoused the hand of a damsel Nadala by name. Manu begat on Nadala twelve (eleven ?) sons of great purity. These twelve sons of Manu were named as Puru, Kritsna, Rita, Dyuman, Satyavan, Dhritavrata, Agnistoma, Atirata, Pradyumna, Sivi and Unmuka. The last-named Unmuka had six excellent sons who were named as Anga, Sumana, Svati, Kratu, Angira, and Gaya. (12—17).

Anga espoused the hand of Sunitha. Anga begat on Sunitha a son of fiery temper, Vena by name. The misdemeanour of Vena made his father, the royal sage Anga, to go out of his palace in disgust. O Vidura ! The ascetics whose curses were tremendous like Vajra (the celebrated weapon of Indra, the king of celestials), were verily enraged and imprecated a dreadful curse on Vena in consequence of which he died. On the death of Vena, the Earth was without a ruler and was oppressed by robbers. Thereupon, those ascetics worked the right hand of Vena to raise sons unto him. As a result of the ascetics having worked the right hand of the king Vena, there was born the Primaeval king Prithu, who bore a portion of the Reverend Narayana

At this stage of the narration, the auspicious Vidura asked,— "The magnanimous king Anga was endowed with a noble character, was possessed of piety and devoted to Brahmanas. How then did he come to beget a son whose misconduct caused him to leave his palace in disgust ? Vena himself also ruled the earth

rites thou hast performed in this sacrifice. But thou didst commit an iniquity in thy former life for which thou hast no offspring having good qualities. May good betide thee. O king, do thou so strive after that thou mayest have an excellent son. When thou shalt have an excellent son, then the deities would present themselves at thy sacrifice and partake of the sacrificial offerings. The partakers of the sacrifice bestow a son on the sacrificer who performs a sacrifice with the desire of having a son. If thou directest thy devotions unto the lord Sri Hari who presides over sacrifices, the other deities will also come along with him and appropriate their respective shares. Lord Sri Hari grants the desires of his devotees, and he confers the fruits desired by his devotees."

Having thus advised the king in order that he might have offspring, the *Sadasyas* and *Ritwikas* offered oblations unto Vishnu, who resides in the hearts of all creatures in the form of sacrifice. Thereupon, from the sacrificial fire there arose a deity. The said deity was clad in a spotless raiment, a golden chain hung down from his neck, and he was holding in his hand a golden vessel containing success-conferring *payasa* (rice cooked in milk and sweets). (31—36).

The Brahmanas present desired the king to accept the said *payasa* and the king also reverentially took it with his joined hands. The king at first smelt it and then with delighted heart he handed it over to his wife. The queen was childless. The *payasa* was capable of producing offspring. So, due to taking of the *payasa* and through the instrumentality of her husband, the queen conceived and in due course of time brought forth a son. The queen Sunitha was the daughter of Mrityu who was born from a portion of unrighteousness. The son of queen Sunitha therefore, after his grand sire (Mrityu), also grew unrighteous. The son of the king was named Vena. That unrighteous prince ranged about the woods with his bow and arrows like a hunter and killed the defenceless deer. The subjects of the king were so much oppressed by the cruel prince Vena that when they saw him approaching they used to cry out saying,—'Ah ! Vena is approaching'. The prince, the monster of cruelty and hard-hearted wight that he was, used to fiercely slaughter his juvenile playmates like beasts in the sporting ground. (37—41).

flowing waters it threatened engulfing its shore. Various other sights and sounds presented themselves betokening the dissolution of the universe. Having resort to their Asura energy of illusion, the Yakshas and Rakshasas then created various kinds of disturbances with a view to frigtening their enemy. When the Yakshas had directed such irresistible illusive displays against Dhruva, the sages knowing it through their subtle knowledge, arrived before the hero and invoking blessings of the Reverend One unto him, they addressed Dhruva saying, "O illustrious son king of Uttanapada ! May that holder of the celebrated bow named Saranga, the lord Sri Hari—who removes the distress of His devotees, bring about your welfare. By merely hearing the very name of the Reverend One, a person can escape from the jaws of death." (26—30).

CHAPTER XI

INSTRUCTION OF MANU TO DHRUVA TO DESIST FROM THE DESTRUCTION OF THE YAKSHAS

The illustrious Maitreya said : When the sages had so spoken, Dhruva, listening to their words and sipping water in *achamana*, set the Narayana arrow on his bow. No sooner the said arrow was discharged from Dhruva's bow, than all the illusory actions performed by the Guhyakas fell off, just as on the rising of the sun of intellect the influence of the senses such as anger, etc. falls off. From the said Narayana arrow was created numerous other arrows that coursed through the enemies emitting sounds resembling those caused by flocks of peacocks entering a forest uttering their particular shrill cries. O Vidura ! the numerous shafts arising out of the said Narayana weapon were beautiful in shape and had shining splendour. The heads of the arrows were plated in gold and the tails thereof were furnished with feathers resembling those of swans. On being assailed by those arrows, the Yakshas experienced great plight. In consequence of being so sore by stricken the Yakshas grew exceedingly wroth. Thereupon, just as serpents rush on towards Garura with upraised hoods, so the Yakshas rushed towards Dhruva upraising their respective weapons. On seeing

the Yakshas so rushing forward towards him, Dhruva showered volleys of sharp arrows towards them, as a result whereof the arms, legs, thighs and abdomens, etc of the enemies were cut. The Yakshas so dying from Dhruva's arrows attained that region after death, to which the Maharshis drawing up their vital fluid (*urdharetas*) repair after passing through the solar region. (1—5).

On seeing so many innocent Guhyakas thus slain by Dhruva, the mighty car-warrior, and also finding him bent upon destroying the others also, Manu, the grandfather of Dhruva became actuated by compassion towards them. Thereupon, Swayambhuva Manu presented himself in company with many Maharshis before Dhruva and addressed the latter as follows—"My child ! Do not indulge in anger. The sense of anger (*krodha*) is one of the great iniquities and it represents the gate of hell itself. Just see how under the infuence of anger you have slain so many unoffending Yakshas. The killing of the innocent in which you have now been engaged is verily censured by the pious people and such acts are unwortly of our race. Indeed you are very affectionate to your brother, who has been slain by one of the Yakshas, and in consequence you are burning in grief. But certainly all of the Yakshas did not kill your brother ; one of them has done it. How, therefore, for the transgression of one, you have been slaying so many of them who are innocent ? Taking this visible body to be constituting one's real self, those with the mentality of a brute indulge in destroying one another. But that is not the way of the pious devoted to Hrishikesa. So that, even if the Yakshas had been in fault, yet they should have not been killed. O child ! Taking every creature as identical with self and as manifestations of the supreme soul, and adoring the Reverend Hari with that view in your mind, you have attained the state of Hari which is hard to be achieved. We know you to be dwelling in the bosom of Hari, and his devotees esteem you as the foremost of the righteous persons. How then being such an object of high estimation to the pious ones and also having undertaken the vow of the virtuous, you could bring yourself to be engaged in such an odious act ? (6—12).

"A righteous person should observe forbearance towards the pious people, administer mercy to the weak, amity with equals and an even regard for all creatures. The Reverend One, residing

in all souls of the universe, is propitiated by the performance of the aforesaid pious acts. On the Reverend One being pleased, a person is deemed to have attained the summum bonum of his life. Then that person becomes free from the attributes of Prakriti. On being rid of his *linga* body the purusha then attains the state of *Brahman*, the embodiment of beautitude. If you will just thoroughly discuss on the knowledge of the self or soul, you will understand that you have no brother and neither has he been killed by any one. The five fundamental elements (*Pancha bhutas*) when compounded constitute the body of a creature and thus bodies of males and females come into being. This saying is verily famous. The intercourse of males and females produces other male and female beings of the universe. In this process, and due to the combination of the qualities through the divine illusive energy of the supreme spirit, the creation, preservation and destruction are brought about in the universe. Just as iron moves about on being attracted by the load stone, similarly due to the energy of cosmic evolution of the primal Male Being, this universe consisting of manifested and unmanifested objects goes on working, as if automatically. Owing to the attributes of the Reverend One undergoing changes or modifications on account of the influence of Time (kala) the creative energy of the lord becomes divided; and thus it is that gradual evolution in creation follows. When due to the influence of Time the creative energy of the Lord becomes modified, then although intrinsically without any action the Lord performs action, and though not a destroyer He performs the part of a destroyer. The energy of the Reverend One as manifested in the influence and action of Time is beyond comprehension and description; and as such nothing can be precisely ascertained in this connection. (13—18).

It is the Lord (*Iswara*) Himself who generates offspring through sires. He is again the Destroyer. That is to say, He is the creator and destroyer. He is the sole dispenser. He is the sole cause. But he Himself is without a beginning and is eternal. He is all powerful. He has none that is near and none that is distant. He has the form of death. He enters every creature in an even way. Creatures are under the sway of their respective acts. Just as the particles of dust follow the course of the wind that drives them, similarly the creatures being

under the sway of their respective acts follow the Lord. The Lord Himself exists in Himself and is perfectly whole. Therefore He is neither subject to any increase nor any decrease. But according to the merits or demerits of their respective acts, the Lord ordains the periods of the creatures' duration of life. O my child ! That the Lord is as stated above, is admitted by all. The difference of opinion that exists in matters relating to God consists of minor aspects only. Some people style Him as Act, some as Nature, some as Time, some as Destiny and some others style Him as Desire. He is indescribable, and therefore indefinite. He is the source of *Mahat* and other forces, which proves his existence, and thus far may be said of Him. Just consider how any one can ascertain His intentions, He being so high as to be beyond the comprehension of all. As such how can He be known in His entirety. O my child ! Those followers of Kuvera are not the destroyer of your brother. Only the Lord Himself is the sole causes of creation and destruction of creatures. Save him, none else can effect those two. But even though He is the sole cause of creation and destruction of the universe, yet in another aspect He has no consciousness of being the agent thereof. He is neither implicated in acts nor in attributes. (19—25).

The Lord in this way brings about the creation, preservation and destruction of all creatures through His own energy of illusion, and as such how it would be possible for Him to be conscious of being an agent ? He manifests the creatures (*Bhutas*), He is their Supreme Lord and their soul. He is Death to those who are not devoted, whereas to the devotees He is Immortality. My child ! The Lord is the stay of the universe. Like bulls having cords fastened through their nostrils to be controlled, even the Prajapatis of the Universe are under His control and make offerings unto Him. O my child ! With your heart riven by the words of your step-mother, and at an early age of five only you renounced your mother and went to the forest. At that time by worshipping whom you have acquired a region over the head of the three worlds, do you even now looking into yourself set about seeking Him—who is devoid of attributes, who is without destruction and who is without a second. My child ! He is ever present in the mind of one whose heart is free from discord and He is ever identical with freedom.

It is owing to our faulty sense of difference that we perceive the unreal universe to be identified with him who is real. He represents the innermost soul of every being. He is all powerful and all bliss. By virtue of unflinching devotion unto Him you will in time be capable of snapping the hard fetters of the vain sense of individuality consisting of ideas as embodied in terms like "I," "mine," etc. O my child! Do control your anger, and good will betide you. Just as people get rid of their maladies by using medicine, so by constantly hearing on divine discourses you will be able to do away with the influence of the evil sense standing against your welfare. (26—31).

Anger is a powerful enemy fought with immense mischief. People become afraid of him, who suffers himself from being overcome by anger. He who seeks his own welfare should on no account be subject to anger. My child! Kuvera, the lord of wealth, is the brother of the mighty lord of mountains. Taking them as slayers of your brothers, you being wrought up with wrath have already killed innumerable Yakshas, and have thus slighted the lord of wealth. Tremendously terrible is the energy of the mighty. Do you at once propitiate the lord of wealth with salutation and fair speech, before his anger touches your family line."

Swayambhuva Manu having advised his grandson Dhruva as narrated above' and having received the homage of his grandson set out for his region in company with the sages. (32—35).

CHAPTER XII

DHRUVA REPAIRS TO THE REGION OF HARI

The auspicious Maitreya addressed Vidura saying : My child! On hearing that Dhruva having been instructed by his grandfather (Manu) had given up his wrath and desisted from the killing of the Yakshas,—Kuvera, the lord of riches, being hymned by *Charanas*, Yakshas and *Kinnaras* and in their company, arrived at the field of battle. Having arrived there, Kuvera saw Dhruva standing before him with joined palms. Thereupon the reverend lord of riches addressed Dhruva saying,

O thou sinless kshatriya prince ! I am well pleased with thee, inasmuch as on the good advice of thy illustrious grand-father, thou hast given up thy feeling of enmity with us, a feeling very hard to be renounced. Thou hast not slain the Yakshas who have been killed in the encounter ; they have been destroyed by *Kala*, the eternal destroyer of creatures and creator too. It is due to ignorance that a person comes by the wrong notions of unreal things, and perceptions as in a dream such as "I" and "Mine." In consequence of the aforesaid wrong notions, creatures centre their interest round their bodies and thus become entangled in the transitory world and its miseries. O Dhruva ! Do thou now repair to thy city. May good betide thee. On reaching thy city, mayst thou be entirely engaged in worshipping the Reverend Adhokshaja (Vishnu), by which act thou shalt attain emancipation. The form of the Reverend One comprehends all beings (Bhutas) and at times, on his desiring. He becomes detached from Maya. Now, if there be any desire in thy heart, do thou ask without any hesitation the desired boon from me. Thou verily deservest a boon, for we have heard that thy place is close beside the feet of Brahma, the lotus-navelled one." (1—7).

The auspicious Maitreya said :—My dear Vidura ! Kuvera, the lord of riches, repeatedly asked Dhruva to ask for a desired boon from him. On being so desired repeatedly, the highly intelligent Dhruva, a great devotee of the Reverend One, at last prayed saying, "May I be granted this boon that I shall ever have constant rememberance of the Lord Sri Hari, inasmuch as rememberance of Him enables one to cross easily the vast ocean of the world." On hearing this prayer of Dhruva Kuvera became much pleased. He at once bestowed on Dhruva the desired boon, and he vanished from his very sight. Thereafter Dhruva also came back to his own city. Returning there Dhruva ruled his kingdom for some time. Then he worshipped Vishnu, the Lord of Sacrifice, by performing various sacrifices with plenty of dakshinas. The Reverend Vishnu is the bestower of fruits of *Dravya yajna* (sacrifices performed with various articles), *kriya yajna* (sacrifices performed through rituals), and *Daiva yajna* (sacrifices performed through propitiating the deities). The Reverend One Himself is the bestower of fruits of all actions. The noble-minded Dhruva did not only worship

the Reverend One through performance of various sacrifices, but was also firmly devoted to Him, Who is without any attribute and Whom he viewed as the soul of all beings and as the Being dwelling in the innermost recess of his own heart also. Being in possession of a noble character and being ever engaged in contemplating *Brahman*, Dhruva ruled his kingdom with kindly feelings unto his subjects and ruled for the sake of maintaining righteousness alone. His subjects loved him as their father. The fruits of his religious merits were spent up by judicious acts of pleasure. All impurities of the mind were purged out by performance of various sacrifices. In this way he ruled the kingdom for thirty six thousand years. (8—13).

Having thus functioned in three aspects of rule for many years with his senses fully subdued, Dhruva made over his kingdom to his son. Perceiving this world to be unreal and based on ignorance, just like a city of Gandharvas dreamt in a dream under the spell of ignorance influenced by illusive power of the Reverend One on the individual soul, Dhruva looked upon this body, sons, wife, friends, influence as an overflowing coffer, of which the inner apartment, charming pleasure-grounds and the terrestrial ground bounded by oceans were forged by the influence of illusion and as such unstable, and proceeded towards *Vadarikasrama* (an *asrama* or hermitage of that name on the Himalaya mountains) to carry on austerities during the rest of the days of his life. On arriving at Badarikasrama, Dhruva began to practise the prescribed eight exercises on yoga. He took his bath in the holy water of the Ganges and became purified in sense. Then he set about subduing his senses (indriyas) by restraining his outward organs as well as the inner faculties and practised *Pranayama* (regulation of respiration) duly with a view to withdrawing his distractions from worldly objects. So he meditated long in his mind on the gross grand form of the Reverend One. But due to protracted concentration centering his mind on the cosmic form of the Reverend One, Dhruva at length got rid of the sense of distinction between the meditator and the object of meditation. Thus losing all senses of differentiation in his mind, he dived deeper and deeper in meditation and ultimately entered into *Samadhi* (trance). Thus his contemplation on the cosmic form of the Reverend One came to an end. In this way Dhruva acquired gradually greater devotion

towards the Lord Sri Hari. Incessant flow of tears trickled down his two eyes, and his body was also washed with constant flow of tears. Having an excess of bliss in his mind he was exceedingly delighted, and his heart was filled with indescribable felicity. He gave up the sense of individuality and thus he had no longer any conscious perception of his separate self. After some time Dhruva saw a splendid chariot descending down from the heavens. The celestial chariot had so much splendour that while descending down from above it illumined all quarters like the full moon on the firmament. (14—19).

In that car Dhruva saw two of the foremost of Deities. Both of them had deep blue complexion, bore four arms, looked full of youth and was clad in elegant attire of yellow colour. Both of them were adorned with shining diadems, *Angadas*, ear rings, and other costly ornaments and they were in standing posture with maces in their hands. Taking them to be retainers of the Reverend One, Dhruva immediately stood up. And taking them to be the foremost of the courtiers of Madhusudana (a name of Lord Sri Hari), Dhruva bowed down unto them with folded hands, reciting the names of the Reverend One. Due to hurry, however, he forgot to worship them duly. The two foremost of the courtiers of the Reverend One, who thus presented themselves in the car, were named Nanda and Sunanda, and they were much beloved of Hari. On arriving before Dhruva, they found that the heart of Dhruva was entirely devoted to the lotus feet of the Lord Sri Krishna. In order to accord due reception unto them, Dhruva stood before them with joined palms and bowed head. On seeing Dhruva showing such reverence, they were highly pleased, and coming forward to Dhruva they addressed him saying :—

"O king ! May unending good betide thee, inasmuch as thou shalt attain the region of Reverend Vishnu even in thy present human form. Do thou now attentively listen to our words. We are the followers of the Reverend One, the redeemer of the entire universe and the weilder of *sranga*-bow and whom thou propitiated with meditation when thou wert a mere boy of five years. We have been sent hither for taking thee to the lotus feet of the Reverend One. O king ! Thou hast attained the region of Vishnu which is hard to be attained. That covetted region is incapable of being obtained even by the auspicious *saptarshis* (the illustri-

ous seven Rishis going by that name) and only capable of being beheld by them. Round this region the Sun, the Moon, the planets, the stars and the other astral bodies perform their rounds with the highest reverence. Let us take thee to reside there. (20—25).

"O thou ornament of thy line! Neither any one of thy fore-fathers nor any one else has ever been able to attain this region of Vishnu. Do thou dwell in that best of all regions, being respected by the whole Universe. This surpassingly splendid chariot has been despatched here by the Reverend One for taking thee. It behoveth thee now to ascend this car in thy present human form."

The auspicious Maitreya said,—O Vidura! On hearing the melodious utterances of those followers of the Lord of Vaikuntha, Dhruva, the beloved of Hari, took his bath and having performed his daily religious duties, humbly bowed down unto the ascetics and begged for their blessing. Thereafter having performed rounds about the car and worshipping it duly, he paid due reverence unto those followers of the Reverend One. Then he felt a desire to ascend the car, and he instantly assumed an effulgent form and gold complexion. At that time *Dunduvi* (kettle drums), and such other celestial musics were played Best of Gandharvas began eulogistic songs and flowers were showered down from the celestial region. Thereupon, as he was led by the car through the celestial regions, suddenly he remembered his mother Suniti and he bethought within himself, "My mother is very unfortunate. Where is she now? How can I ascend the unattainable region of Vishnu without her?" (26—31).

Knowing the thoughts that were then uppermost in the mind of Dhruba, those followers of Vishnu showed him that his illustrious mother was going ahead of him in another car. While coursing through the aerial region with delighted heart he saw the planets. He was eulogised on the way by sky-ranging celestials who were showering blossoms upon him. Then he coursed through on that car leaving behind him Triloki and Saptarsis and at last he arrived at the eternal region of Vishnu. That region of Vishnu is always illumined by its own splendour and by its splendour even the neighbouring regions down it are kept ever illumined. Those who are cruel to other creatures cannot go to

that region of Vishnu. Only pious persons ever bent upon welfare of all beings can go to that region. It is only those who are quiet, who see no distinction, who are pure in every respect, who contribute to the happiness of all creatures and to whom Reverend Vishnu is the dearest friend, can attain to the region of the Reverend One. Having thus arrived at the region of Vishnu, Dhruva, the son of king Uttanapada, unflinchingly devoted unto Vishnu, shone there like a flawless jewel on the crest of the three worlds. (32—37).

Luminous spheres incessantly wheel round the region of Vishnu as attained by Dhruva ; these spheres wheel round the region like unto a herd of cows circling round a pivot-like post. On the other side of the chronicle, witnessing the uncommon merit of Dhruva, the divine sage Narada while playing on his Vina (the stringed musical instrument of that name) the praises of the Reverend One, also sang three slokas describing the unsullied merit of Dhruva in the sacrifice of the Prachetas. The meanings of those three slokas are as follows :—"O see the potency of the austerities of Dhruva, the son of the chaste lady Suniti ! It seems to me that even the illustrious Brahmanas engaged in the study of the Vedas and cognisant of the merit of righteousness touching directly on the Reverend One can not attain such region as attained by Dhruva. With his heart pierced through by the wordy arrows of his step-mother while he was merely a stripling of five years only, Dhruva left his father's palace for the forest and with a broken heart and despondent mind he propitiated the Reverend One who is very hard to be propitiated. In consideration of the religious power acquired by Dhruva, meseems that the other devotees of Hari have been excelled. Can any other kshatriya on this earth even in great many years of religious course entertain the hope of attaining that excellent region of Vishnu which Dhruva has obtained ? He became engaged in *tapasya* when he was a mere boy of five or six years, and in a short time he pleased the Reverend One and through His grace obtained refuge under His lotus feet." (38-42).

The auspicious Maitreya said :—My dear Vidura ! I have thus related unto thee all about what thou hadst enquired of me. This holy account of Dhruva is regarded with high esteem by the pious people. The recitation and hearing of this holy narration bring fame, longevity and affluence, and are also highly sacred.

This destroys sin and is even like a highly beneficial religious rite. This brings one to the heaven and the region conferred on Dhruva (Dhruva-loka) by the Reverend One, and as such it is highly praiseworthy. The person who in a reverential spirit of mind listens to the story of Dhruva acquires devotion for the Reverend One and becomes free from worldly miseries. If a person intends to acquire greatness, then he should listen to the account of Dhruva and thereby his desire will become fulfilled. By hearing this story a person acquires excellent character. By reverentially listening to this story, he that desires energy gets it ; and he who desires intelligence obtains intellectual power. With a pure mind and in the assembly of Brahmanas, a person should recite the holy narration about the righteous Dhruva both in the morning and in the evening. A person should particularly recite this sacred story on the full-moon and new-moon day, on the twelfth day of the moon, during the influence of the star named Sravana, during the confluence of three *tithis* (*Trahasparsha*, a day in the course of which practically three *tithis* touch), *Vyatipata* day, *Sankranti* day (the last day of a month is called the Sankranti day) and on Sundays. One should also recite it with a desireless heart unto persons entertaining veneration for Lord Sri Hari. Thereby the soul will be merged in the self and the life's aim will be realised. The gods are graciously disposed towards that kind-hearted friend of the distressed who compassionately imparts the ambrosial knowledge of the path to attain the Reverend One to one who is ignorant thereof. O Vidura ! I have thus recited unto thee the sacred story of the godly-minded Dhruva. He is of celebrated and unreproved acts. Even in his infancy he sought refuge under the lotus feet of the Reverend One throwing aside his toys and renouncing the much covetted lap of his mother in a palace. (43—51).

CHAPTER XIII

THE DESCRIPTION OF VENA'S FATHER ANGA

The auspicious Suta said—The illustrious Maitreya narrated the sacred story of Dhruva's ascension to the region of Vaikuntha. On hearing this sacred narration, Vidura had his reverence for the Reverend Adhokshaja deepened. He again asked of the auspicious sage as follows—

Vidura said,—"O thou of excellent vows! Thou hast just said that the divine sage Narada had sung three slokas touching on the merits of the illustrious Dhruva, in the great sacrifice of the Prachetas. Now, tell me who those Prachetas are! In which race did they spring up? Where did they perform the said sacrifice? O thou illustrious sage! I know the divine sage Narada as a great votary of tho Reverend One. It is Narada who expounded the way of ministering unto the Lord Sri Hari and also the efficacy of religious rites. I have already heard from thee that the pious Prachetas were engaged in worshipping Vishnu, the Reverend lord of sacrifice, in the great sacrifice undertaken by them. At that time did the divine sage Narada in modest words sing of the glories of the Reverend Lord Sri Hari. O thou mighty sage! I am anxious to hear what Narada had sung there by way of expounding themes relating to the Reverend One. Do thou be pleased to tell me all about these in detail." (1—5).

The auspicious Maitreya then said—The son of Dhruva was Utkala by name. When his father Dhruva repaired to the forest, Utkala neither desired the throne nor did he covet for the kingdom of the whole earth including the seas. Ever since he was born, he was self-possessed, renounced all company, and was even-eyed. He regarded his self as pervading through all creatures and the soul of all creatures to have been centered in him. His soul was serene and was unified with the universal soul. He burnt up all desires of his heart in the fire of Yoga that he practised ceaselessly. Thus regarding the soul as the supreme spirit he paid unflinching concentration on nothing else but the all pervading and blissful soul. In such a state of his mind he was regarded by the boys as one inert or deaf, or blind, or insane, or dumb. Really speaking, his sense was not like that

of any of these and he was rather omni-scient. He remained inert and passive resembling a fire, the brightness of which has been dimmed. Therefore considering Utkala as inert or insane, the elders of the family and the councillors had discussion in the matter, and as a result thereof they set up Brahmi's son (by Dhruva) Vatsara as their sovereign to rule over the earth. Vatsara was younger to Utkala. (6—11).

Thereafter Vatsara espoused the hand of a beautiful damsel Subithi by name. That fair damsel bore him six children named as Pusparna, Tigmaketu, Esha, Urja, Vasu and Jaya. Of these six, Pusparna had two wives viz., Probha and Dosha. Probha gave birth to three sons named as Prata, Madhyandina and Sayanha. Dosha also bore three sons Prodosha, Nisitha and Vyusta by name. Vyusta married Puskarini. He begat a son Sarvateza by name, who was, however, named thereafter as Chakshu. This Chakshu begat on his wife Akuti a son Manu by name. Manu espoused the hand of a damsel Nadala by name. Manu begat on Nadala twelve (eleven ?) sons of great purity. These twelve sons of Manu were named as Puru, Kritsna, Rita, Dyuman, Satyavan, Dhritavrata, Agnistoma, Atirata, Pradyumna, Sivi and Unmuka. The last-named Unmuka had six excellent sons who were named as Anga, Sumana, Svati, Kratu, Angira, and Gaya. (12—17).

Anga espoused the hand of Sunitha. Anga begat on Sunitha a son of fiery temper, Vena by name. The misdemeanour of Vena made his father, the royal sage Anga, to go out of his palace in disgust. O Vidura ! The ascetics whose curses were tremendous like Vajra (the celebrated weapon of Indra, the king of celestials), were verily enraged and imprecated a dreadful curse on Vena in consequence of which he died. On the death of Vena, the Earth was without a ruler and was oppressed by robbers. Thereupon, those ascetics worked the right hand of Vena to raise sons unto him. As a result of the ascetics having worked the right hand of the king Vena, there was born the Primaeval king Prithu, who bore a portion of the Reverend Narayana

At this stage of the narration, the auspicious Vidura asked,— "The magnanimous king Anga was endowed with a noble character, was possessed of piety and devoted to Brahmanas. How then did he come to beget a son whose misconduct caused him to leave his palace in disgust ? Vena himself also ruled the earth

as a king. For what transgression then did the ascetics imprecate *Brahamadanda* (a terrible curse from Brahmanas) on to King Vena ? Even if a king be iniquitous, his subjects should not disregard him, for a king holds in him the energy of Lokapalas. Therefore, O Brahman, dost thou describe unto me in detail the character of king Vena, the son of Sunitha. Cherishing reverence for thee, I wish to listen to the narration reverentially. Thou art the foremost of those cognisant of the highest knowledge and nothing is unknown to thee. Do thou be pleased to relate the above at length. (18—24).

The auspicious Maitreya said :—O Vidura, listen to me. The royal sage Anga celebrated a horse sacrifice. But in that sacrifice, although the priests conversant with the Vedic rites invoked the deities, they (the gods) did not present themselves at the said sacrifice. Being astonished at this incident the priests addressed the sacrificer saying, "O king ! The deities refuse to accept the offerings made at this sacrifice. O king ! The articles offered in this sacrifice have no imperfections and thou hast procured them in a reverential spirit. Nor are the sacrificial mantras uttered by the vow-observing priests devoid of their real energy. We do not perceive of even the least disregard shown in any way towards the deities, which defect might constitute the reason of the deities for refusing to accept their respective shares in the sacrifice. Why then the deities are not presenting themselves at the sacrifice to accept their respective shares ? O king ! The deities ought to be witnesses to the sacrifice. So, everything is going to be useless in their absence.

Then, the auspicious Maitreya said :—On hearing those words of the *Ritwikas*, king Anga, the sacrificer, became exceedingly disappointed. Therefore, although in accordance with the usual practice of the sacrifice the king was under the vow of silence, with permission of the Brahmanas, he said :—"O *Sadasyas* ! Why are the deities, though duly invoked not presenting themselves here ? Why are they not drinking the *Soma* juice offered to them ? What transgression am I to-day guilty of ?" (25—30).

Thereat the *Sadasyas* replied :—"O thou foremost of men, thou hast committed no sin in this life. Even the very small amount of sin which thou might have committed in this life, should have been washed clean of on account of the expatiatory

rites thou hast performed in this sacrifice. But thou didst commit an iniquity in thy former life for which thou hast no offspring having good qualities. May good betide thee. O king, do thou so strive after that thou mayest have an excellent son. When thou shalt have an excellent son, then the deities would present themselves at thy sacrifice and partake of the sacrificial offerings. The partakers of the sacrifice bestow a son on the sacrificer who performs a sacrifice with the desire of having a son. If thou directest thy devotions unto the lord Sri Hari who presides over sacrifices, the other deities will also come along with him and appropriate their respective shares. Lord Sri Hari grants the desires of his devotees, and he confers the fruits desired by his devotees."

Having thus advised the king in order that he might have offspring, the *Sadasyas* and *Ritwikas* offered oblations unto Vishnu, who resides in the hearts of all creatures in the form of sacrifice. Thereupon, from the sacrificial fire there arose a deity. The said deity was clad in a spotless raiment, a golden chain hung down from his neck, and he was holding in his hand a golden vessel containing success-conferring *payasa* (rice cooked in milk and sweets). (31—36).

The Brahmanas present desired the king to accept the said *payasa* and the king also reverentially took it with his joined hands. The king at first smelt it and then with delighted heart he handed it over to his wife. The queen was childless. The *payasa* was capable of producing offspring. So, due to taking of the *payasa* and through the instrumentality of her husband, the queen conceived and in due course of time brought forth a son. The queen Sunitha was the daughter of Mrityu who was born from a portion of unrighteousness. The son of queen Sunitha therefore, after his grand sire (Mrityu), also grew unrighteous. The son of the king was named Vena. That unrighteous prince ranged about the woods with his bow and arrows like a hunter and killed the defenceless deer. The subjects of the king were so much oppressed by the cruel prince Vena that when they saw him approaching they used to cry out saying,—'Ah ! Vena is approaching'. The prince, the monster of cruelty and hard-hearted wight that he was, used to fiercely slaughter his juvenile playmates like beasts in the sporting ground. (37—41).

Seeing such cruel nature of his son, the king took every means of chastisement to bring him round. But all modes of chastisement having failed the king became despondent. Those that are without issue, worship the gods for having unbearable misery consequent upon having bad offspring. But wise persons regard a son to be a son in name who in reality forms the bonds of infatuation forged for the soul, because such a son is a source of infamy begot of iniquities, and becomes the cause of great unrighteousness to people, spreads dissensions among all, and brings endless troubles and untold misery to the household. Nevertheless an evil son may be preferred to a good one inasmuch as the loss of such a son becomes a cause of grief. And also an evil son renders domestic life miserable and in consequence arouses aversion or dispassion to such a life in the mind of his sire. The king Anga was so much dejected in consequence of his evil-minded son Vena, that one night while sleeping with his queen (Sunitha) he suddenly awoke, and forsaking his sleeping wife he sallied out of his splendid palace. Nobody knew when or whither the king had gone. On coming to learn that their king had left his palace and had abdicated the throne in consequence of his love of freedom from all worldly attachments, the subjects in general, the courtiers, the priests and the friends of the king became overwhelmed with grief and they began to search for him, just as yogins having false notion would search after elsewhere for the lord or the supreme soul actually residing in the recess of their hearts. But being unable to discover the whereabouts of their king, the people came back to the capital with dejected hearts, and bowing down unto the sages with tears in their eyes, they conveyed to them the news of their failure in finding out their master. (42—49).

CHAPTER XIV

VENA'S ASCENSION ON THE THRONE AND DEATH

The auspicious Maitreya said :—O Vidura ! The king Anga having left the palace and repaired to the forest, Bhrigu and the other sages who are ever intent on the welfare of the world seriously thought over the matter. They considered that just as the sheep and other domestic beasts, left without their protector, might be killed by jackals and wolves, similarly without a king's protection the people may be subject to destruction by bands of bandits. Having arrived at such a decision those Brahmanas versed in the Vedas called upon the queen Sunitha, the mother of a hero, and they proposed to her to invest the prince Vena with regal powers. Although investureof such Vena with regal powers was against the will of the people, the Brahmanas did so in view of the above consideration. On hearing that the hard-hearted Vena had ascended the throne, the thieves and robbers disappeared, just as rats hide themselves in holes being frightened at the appearance of snakes. But having ascended the throne, the king Vena being invested with the eight powers of the Lokapalas, gradually became exceedingly haughty and wild and he disregarded even distinguished persons of piety. Being blinded with pride of wealth and elated with the possession of immense powers he went about in his car like the best of an elephant unchecked by the hook. Due to his continuous and tremendous tour the heaven and earth trembled. Everywhere he interrupted the course of righteousness, proclaiming with the beat of kettle-drums warnings to the righteous ones as follows—"O ye twice-born ones. Ye must not perform any sacrifice, or make gifts, or offer any oblations into the fire." (1—6).

At such conduct of the impious Vena, the ascetics apprehended that a great disaster would soon befall the people. They said,—"Just as the ants residing upon a piece of wood burning on both ends are threatened with danger from both sides, similarly a mighty peril threatens the people both from the robbers and the king. It was from our apprehension of danger befalling the kingdom without a king that we invested Vena with regal powers, but he now proves himself quite

unworthy of our such pious considerations. Now it appears that a great danger proceeds from that very person from whom we expected peace. It is now for us to consider as to how the people may attain peace. A serpent fed with milk does mischief even unto him that has nourished it. Just like a serpent nourished by milk, the king Vena is now doing mischief towards his subjects. Vena having been born from the womb of Sunitha is naturally inclined towards unrighteousness. On being installed as the protector of the people, he has turned as a destructor. However, with a view to seeing that his iniquities may not touch us, now go to him and give him good counsel. There is just cause for the king's iniquities touching us ; for we did install him on the throne even after knowing him to be an impious wight. We should first of all try to reform him. But if even after such attempt, he does not act accordingly we will burn him up by our respective energy."

Having decided as above, the Brahmanas restrained the rage that was then working in their mind and they went to the king Vena. On approaching the king and addressing him with fair speech, those ascetics spoke as follows—"O king, do thou listen to what we have to say. (7—14).

"By listening to our advice heedfully, thou wilt secure long life, grace, strength and fame. As a result of practising righteousness with the body, mind and speech duly restrained, one attaineth a region unknown to grief, and by observing such piety one obtaineth emancipation. Righteousness is of supreme worth and it compasseth the welfare of the subjects. Do not allow it to decline and degenerate. When righteousness is lost, the kingdom and wealth of a king also come to naught. The king who protects his subjects from thieves and with good counsel of his ministers gathers due tribute, comes by great good fortune both in this world and the next. The Reverend One having the universe for his form is well pleased with such a king who maintains his independence and enables the people dwelling in his dominions and capital to adress their devotions to the Reverend Lord of sacrifice, at the same time himself observing all the rules regulating their various orders and modes of life. (15—20).

"Lord Sri Hari is the lord of even the foremost of the divinities. All the Lokapalas with the highest regard in their hearts procure articles required for his worship. What is too hard to

attain if He be propitious ? The Reverend One lays down laws for all the worlds, all the Lokapalas, and all the sacrifices. He is permeated with the Vedas, with elemental articles and with penance. Do thou render thyself worthy of walking in the footsteps of those countrymen who for the purpose of attaining good fortune worship Him with various articles of sacrifice. Those deities, invested with portions of Reverend Hari, are worshipped by the Brahmanas by means of sacrifices, and being gratified they grant proper boons. Therefore it does not behove thee to show thy disregard to the Brahmanas."

In reply to the above advice of the Brahmanas, the king Vena answered as follows—"Ah ! Ye are great fools, inasmuch as ye take unrighteousness for righteousness. As the king, I am the lord of all and I supply the people with the means of their sustenance. Those persons are great fools who renounce me, like unto unchaste women renouncing their own husbands and going after their paramours. I am the Supreme Lord of all in the form of a paramount sovereign. But thou art showing disregard unto me, even after knowing me as thy Supreme Lord in the form of the king that I am. In consequence of this thy iniquity ye shall not reap good fortune either in this world or the next. Who is that Lord of Sacrifice (*Yajnapurusha*) for whom ye cherish so much high regard which is just like the undue attachment that unchaste women bear towards their paramours banishing legitimate love and regard for their respective husbands. Brahma, Vishnu, Siva, Indra (celestial king), Chandra (the Moon), Vayu (the wind god), Varuna (the lord of water), Kuvera (the lord of wealth), Yama (the god of Death), Surya (the sun), Megha (the lord of clouds), Prithivi (the Earth), Water (the spirit of moisture or juice), and other deities, and all those that are endowed with the power of granting desired boons and imprecating curses, are all present in the person of the king, who is permeated with the virtues of all the deities. Therefore, O Ye Brahmanas, do ye with thy hearts purged of all ill-feelings worship me with thy speech, mind and acts, and do ye also gather tribute on my account. Who is there except me, the king, worthy of being worshipped by thee ?" (21—28).

The impious wight Vena of perverse sense and of evil ways having been solicited by those foremost of the Brahmanas, turned a deaf ear to their advice and entreaties on account of his

alienation from all pious acts or senses. "O Vidura, having been so disregarded by that king Vena who deemed himself to be a wise person and on their prayer having been so refused, those best of Brahmanas were wrought up with burning wrath. Being exceedingly angry, the Brahmanas cried out saying, "Slay! Slay this wicked wight of remorseless ways; because certainly he will in a short time reduce to ashes all the creatures of the Earth. He is, in every respect, of unrighteous conduct and therefore does not at any rate deserve that supreme seat worthy of the best person. He is such a shameless creature as to speak ill of even Vishnu, the Supreme Being, who bears the Srivatsa mark on His bosom and is the lord of sacrifice. We have never before heard such blasphemy against Vishnu. as has been done by the king Vena, the inauspiciousness incarnate. He is the most ungrateful wretch, inasmuch as he speaks ill of the Lord Vishnu through whose good grace he has obtained such great prosperity." The anger of the Brahmanas was within their mind before this, but now their wrath grew to its extreme vehemence. Having been thus exceedingly angry and being engaged in finishing up the wicked king Vena,—the Brahmanas burning in wrath uttered terrific roars and thereby deprived the unfortunate Vena of his vital breath, the impious wight having already forfeited his life in consequence of his having vilified Achyuta (Vishnu). (29—34).

On the Brahmanas having left for their respective homes after so killing the king Vena, Sunitha the mother of the king lamenting the loss of her son, preserved his dead body by virtue of application of medicinal oils for the purpose. One day it came to pass that some ascetics having performed their ablution in the water of the river Saraswati and after having offered oblations into the sacrificial fire, were seated on the bank of the river and were engaged in conversation. At that time they saw some evil omens and thoughts within themselves. "Has the Earth been deprived of her master and has she been suffering miseries at the hands of bandits?" As the said ascetics were thus indulging in their surmises, there arose clouds of dust enveloping all quarters as a result of bands of robbers rushing on in their quest of plunders of the wealth of the people. Witnessing all these ravages and devastations occuring on the demise of the king, from plunderers robbing people of their riches

and burning their houses, spreading havoc on all sides, and seeing the Earth swarming with thieves and robbers and shorn of her prosperity,—even capable persons did not hinder them but looked helplessly on those excesses. (35—40).

If even-eyed and quiescent Brahmanas do not take any active steps, after witnessing such lawlessness, for relieving the weak and the oppressed, it may be well held that the Brahmanas themselves have been shorn of their Brahma energy, just like milk streaming down from a leaky pail. Thus it was considered that the race of the royal Anga should not be allowed to be extinct from the face of the Earth, for in this holy line of kings were born many a monarch of redoubtable prowess, who cherished unflinching veneration for the lord Sri Hari. Having decided as aforesaid, the ascetics set about working at the thigh of the dead king Vena. Thereupon, there arose a person of short stature, and of dark black hue like a crow. He had very stunted limbs, having two short arms and legs. The hind part of his cheek was prominent, the tip of his nose was depressed, his eyes were red and hairs were dark-coloured. Humbling himself before the sages, that dwarfish person asked them saying "What shall I do ?" Thereat the ascetics said, "Nishida" i. e., take your seat. Owing to this utterance of "Nishida" by the ascetics, that person came to be known by all as "Nishada." Thereafter the race down from "Nishada," was known as "Naishada." These Naishadas lived in mountains and forests. The said person, Nishada, was born of the portion of the king Vena and appropriated all the mighty misdeeds of Vena, and it is for this reason that the Naishadas were living in mountains and forests. (41—46).

CHAPTER XV.

BIRTH OF PRITHU AND HIS ASCENSION TO THE THRONE.

The auspicious Maitreya said :—O Vidura ! Thereafter the Brahmanas (having been disappointed to see the person "Nishada" that arose from their working at the thigh of Vena) again worked at the hands of the dead king Vena, and as a result thereof there arose a male and a female child. At the sight

of the boy and the girl that arose, the Brahmanas became verily pleased and took the boy to have been born of the portion of the Reverend Vishnu, and the girl to be the portion of Lakshmi. They said :—"This boy being born of the sacred portion of Reverend Vishnu will illumine the world and will prove to be the foremost of the monarchs and will attain great celebrity, and in consequence of his hallowing the world with his renown, he shall be named, "Prithu" (derived from Pritha—Earth) and will be the king of kings. And this paragon of a damsel, furnished with fair teeth and adorned with exquisitely beautiful limbs, shall be named "Archi," and shall espouse the male child "Prithu." Prithu is a portion of the lord Sri Hari and has been born for the protection and preservation of all creatures. And Archi is Sree (Lakshmi) herself, who does not keep away from her lord Sri Hari, and as such she is devoted to Prithu, and thus it is that they have arisen in pair." (1—6).

The auspicious Maitreya continued saying :—The Brahmanas celebrated the glory of Prithu. The foremost of the Gandharvas sang eulogious songs in his honour. The Siddhas showered down sweet-scented flowers from the sky. The Apsaras danced in joy with their fleeting feet as a mark of respect to him. Conches, trumpets, *mridangas*, and kettledrums sounded in the heavens. There appeared all the celestials on the scene. There came also the Devarshis (divine sages) and the Pitris (the ancestral manes). Brahma, the spiritual preceptor of the universe, came there, along with the celestials. Prithu possessing the mark of the mace in his right hand and the mark of the lotus on his feet, Brahma, the celestials and others recognised him as instinct with a portion of Hari.

The Brahmanas knowing Brahma, being convinced that he who bore the distinct mark of the mace must be a portion of the Most High, engaged themselves in installing Prithu on the throne. Thereafter the people began to gather and collect various articles usually required on the occasion of the celebration of the coronation of the King. Thereupon the seas, the streams, the mountains, the serpents, the fowls, the beasts, the earth, the sky, and all living beings appeared there with articles required for the ceremony. (7—12).

Being dressed with a rich apparel and being adorned with precious ornaments, Maharaja Prithu was enthroned after the

prescribed rites had been duly performed. In company with the queen Archi superbly decked with various valuable ornaments and priceless jewels, Maharaja Prithu shone on the throne like another God of Fire (Agni). O Vidura ! Kuvera, the god of riches, presented Prithu with his own excellent seat of gold ; Varuna, the lord of water, presented Prithu with a showering umbrella emitting silvery rays like that of the shining beams of the Moon ; Pavan, the wind god, presented the king with a pair of excellent chamaras ; Dharma, the god of piety, presented Prithu with a beautiful wreath capable of conferring renown on the wearer thereof ; Indra, the king of the celestials, presented a splendid diadem ; Yama, the god of death, presented a sceptor capable of chastising offenders ; Brahma presented a mail (Kavacha) impregnated with the Vedas ; Saraswati, the goddess of learning, presented a beautiful necklace ; the lord Sri Hari presented Prithu with His celebrated discus, Sudarsana-chakra ; and Lakshmi, the goddess of fortune, presented him with unending good fortune ; the divine Rudra presented the king with a sword shining with the lustre of ten moons ; the goddess Ambika presented him with a buckler having the splendour of ten moons ; the Moon presented the king with a pair of excellent steed imbued with ambrosia ; Viswakarma offered him a chariot of surpassing worth ; Agni, the god of fire, presented him with a celebrated bow made of the horns of goats and cows ; the sun presented him with shafts shining with solar rays, and the Earth furnished him with a pair of sandals impregnated with the virtues of yoga. The sky incessantly showered scented blossoms upon the king. (13—18).

The rangers of the sky bestowed on Maharaja Prithu the knowledge relating to drama, music with its measures and the power of evanescence. The sages gave him their hearty blessings. The seas gave him the best conch that grew in the water of the seas. The Sindhu mountain and the rivers gave him free courses for his car. Thus ended the collection of the preliminary necessaries for the installation ceremony.

Thereafter the Sutas, Magadhas and other professional chanters arrived there for singing the praises of Maharaja Prithu. When Maharaja Prithu, the mighty son of Vena, saw them presenting themselves, he began to speak smilingly in tones

resembling the solemn sounds emitted by clouds. The auspicious Prithu said :—

"O encomiasts, O placid heralds and ye Magadhas ! What will ye chant about myself whose good qualities have not yet manifested themselves. Do ye not utter statements needing confirmation on my account. Do ye proclaim my praises in future as much as ye can my qualities have well developed and after been manifested. O sweet tongued ones, only the qualities of the illustrious ones claim celebration, and hence the courtiers cannot have desired ye to extol me, inasmuch as I am yet a green one (youngster). Who then summoned ye for the purpose ? Who should wish to have his virtues celebrated in advance, even though he is capable of great things, for the possibility of gradual unfolding of his demerits also exists equally. He must be of perverse understanding who does not feel at the taunting remark by others that if he had cultivated knowledge, he would have made himself a great scholar. For this reason even mighty and distinguished persons influenced by their modesty deprecate praises for them, considering such acts of praise as displaying reprehensible power. O ye encomiasts ! I have not yet been able to acquire distinction through manifestation of the good qualities ; how can I so hear myself being eulogised like adored children ?" (1—26).

CHAPTER XVI.

THE EULOGY OF PRITHU BY THE ENCOMIASTS.

The illustrious Maitreya went on saying :—O Vidura ! Even though king Prithu had spoken as narrated above, he was still being eulogised by the encomiasts and all others assembled there, being so spurred on by the ascetics. Having done this to their hearts' content, their minds were satiated with drinking the nectar-like speech of the king. They then said as follows :—

"O king ! We are not able to describe thy glories fully. Thou art a divinity, but thou hast assumed incarnation in this earth in thy present form under the influence of the active illusory will of the Reverend One. Though thou art born of king

Vena, thy prowess is so great that even Brahma, the Lord of creation feels bewildered at it. Still we have been highly attracted by the delightful account of thy great glories. Thou art a portion of the Lord Sri Hari. As has been rightly observed by the sages, we should always extol His praiseworthy actions. He is the foremost of the pious. He leads the people to the paths of righteousness. He is the protector of all sorts of religious faiths. He is the chastiser of those who deviate from the paths of piety. He may at various times hold in His body the persons of the patriarchs in such manner that the well-being both of the celestial region and of the Earth be brought about. He gathers riches at the time of collecting the dues from the subjects, and then He distributes them to the subjects at the time of scarcity and famine ; and like the sun He extends His prowess unto all creatures. (1—6).

'The king Prithu is gifted with patience, one of the chief characteristics of the Earth. He will always be kind towards the distressed people. He will patiently tolerate their attacks, even if they place their feet on his head. He is a god among men. He is an incarnation of the Lord Sri Hari. When there will not be any rain, the king Prithu will, like Indra, cause showers to be poured down and thereby he will protect his afflicted subjects. His moon-like beaming countenance coupled with his loving looks and graceful smiles soothes the eyes and pleases the universe. The means by which he enters into the hearts of the people and comes out therefrom form a mystery and his subtle actions are secrets unknowable to others. He will perform every thing gravely, and his wealth will be well protected. He will be of endless glory like the Lord Vishnu. He will be in possession of many qualities. Likeunto *Varuna* (the lord of the waters) the nature of king Prithu will always be imperceptible to others. He will be hardly fallen upon by his enemies, and his prowess will be very hard to be withstood by them. Though near at hand, he will always appear to be at a distance. None will be able to vanquish him. Perhaps seeing his prowess fire arose from Vena wood. He will perceive through his emissaries the thoughts and actions of all beings ; but he himself will remain unaffected thereby, being cognisant of their minds, like unto the air remaining within all bodied beings. (7—12).

"Being ever in the path of morality like unto the god of piety,

he will not punish even the son of his enemy if he does not deserve it ; rather he will punish his own son if he deserves it. The wheel of his car will ever be unimpeded from the Manashachala as far as the sun lights with its rays. The King Prithu will satisfy all with glorious deeds, and therefore his subjects will adore him as their ideal king. He will be of firm vows, truthful and devoted to the Brahmanas. He will serve the aged, protect all beings, honour all and shall be greatly kind unto the poor. He will regard others' wives as his mother. He will consider his own wife to be one half portion of his own self. He will be kind like a fond father, unto his subjects and he will servingly follow the Brahmanas. Being dear unto all men like their own selves he will enhance the delight of his friends. He will keep company with those who have disassociated themselves from the world. He will not hesitate to mete out due punishment unto the impious according to their guilt. (13—18).

"He is the self-same Reverend One,—the lord of three qualities, the ever changeless soul, and he has descended on the Earth as an incarnation of Hari. Although through the influence of Maya varieties have been created in him, the wise would regard them as unreal. The king Prithu, the Paramount Lord and the peerless hero, will protect the entire Earth extending upto the mountains from the top of which the sun rises ; and ascending his victorious car and with his bow uplifted he will go round the Earth day and night like the sun. Wherever he may go, the kings with the patriarchs will offer him presents, and beholding his chakra (his celebrated weapon), the queens of those kings will chant his glories and will regard him as the primal king. Being lord paramount, like a patriarch, he will exploit the Earth as though milching a cow with a view to raising means of subsistence for his subjects. Like the celestial king Indra, breaking down the mountains with ease with the end of his bow, he will level the earth. When, stretching his bow made of the horns of goats and cows, the king Prithu will travel over the Earth, like the lord of beasts with his tail uplifted. Then the wicked and the impious beings unable to bear the king's prowess, shall fly away in diverse directions. The king Prithu will perform one hundred horse-sacrifices in which the goddess of learning (Saraswati) will be present. But before the last one of the said hundred sacrifices terminates, Indra, the celestial king, who also

is the performer of one hundred horse-sacrifices, will steal away Prithu's sacrificial horse. Thereupon repairing to the garden attached to his palace, king Prithu will worship with great devotion the divine Sanatkumara and thereby the king will acquire that particular knowledge which is designated as the knowledge of Brahma, the lord of creation. Celebrated shall be his power and mighty his prowess, and at different places the king will hear about his glory and prowess. Unimpeded shall be the wheels of his car. He will conquer all quarters. By his own prowess the king will remove from the hearts of the patriarchs the thorns pricking them. His glory will be ever chanted by the gods and demons and he will be the Paramount Sovereign of the Earth." (19—27).

CHAPTER XVII

PRITHU RESOLVES UPON DESTROYING PRITHIVI

The auspicious Maitreya said :—O Vidura ! On hearing his qualities and actions thus recounted by the encomiasts, the king Prithu became highly gratified, and satisfied them by distributing due prizes. He also conferred becoming presents upon all the castes headed by the Brahmanas, and also upon the servants, councillors, priests, citizens, villagers etc., and also upon the Tailikas as well as on others present.

Thereupon Vidura asked,—"O foremost of the Brahmanas ! Why the Earth capable of assuming various shapes at will did take the form of a cow ? We heard that Maharaja Prithu had milched her. At that time, who was the calf and what the vessel ? The Earth is naturally uneven. How did Prithu level her surface ? Why did the celestial king Indra steal the sacrificial horse of Prithu ? O Brahmana ! After having acquired excellent knowledge through the worship of Sanatkumara, what state did that royal saint Prithu, foremost of those conversant with the knowledge of Brahman, attain to ? It behoves thee to describe unto me, who am absolutely devoted unto thee, all about the above and other sacred themes relating to the incarnation of the illustrious Lord Sri Krishna as Prithu. It is

the Reverend One himself as Vena's son who must have milched the Earth who assumed the form of a cow." (1—7).

Suta said :—Having been so requested by Vidura to recount the themes relating to Lord Vasudeva, Maitreya with delighted heart eulogised his disciple (Vidura) and replied saying :—O my child ! At the time of installation of Prithu on the throne the Brahmanas who invited him to the throne said, "Do thou protect these people,—the subjects famished with hunger in consequence of scarcity of crop prevailing over the earth." Thereupon they addressed king Prithu saying as follows :—

"O King ! We are extremely overwhelmed with the miseries of hunger as the trees are consumed by the fire inside the hollow of the trunk. Therefore, we seek thy shelter who art our refuge and who hast been pronounced by the Brahmanas as our lord and who art capable of giving us our subsistence. Thou art the protector of the people. O thou king of kings ! Do thou be graciously pleased to save us who are depressed with hunger."

Maitreya said—On hearing the aforesaid distressful representation of the subjects, that foremost of kings became absorbed in thoughts for a long while, and by such close thinking he could trace out the cause of affliction of his subjects. He thought within himself that the Earth must have swallowed the seeds of plants and in consequence thereof no grains are growing, thereby causing scarcity of crops and famine all over the Earth. At this king Prithu felt greatly angry with the Earth. Like the Tripurari in wrath, Prithu took up his bow and arrow, and aimed a tremendous weapon at the Earth. (8—13).

Beholding his uplifted weapon, the Earth became greatly frightened and trembled all over her limbs. Thereupon, assuming the form of a cow, she fled away like a she-deer pursued by a hunter. But Prithu also with his eyes reddened with anger and setting his arrow to the bow followed her wherever she went. Wherever the Earth went, in the heavens, sky or underworld, she saw there at her heels Prithu with his uplifted weapon. As the creatures find no escape from death, so she did not think herself safe from Prithu. Therefore in great fear and with distressed heart she stopped and addressed the king as follows—

"O thou mighty one ! Thou art conversant withthe tenets of religion and art the friend of the distressed. Thou dost live to

preserve all creatures. Do thou be graciously pleased to save me. Thou art known as pious, why dost thou then attempting to kill a poor and innocent woman as I am ? Even an ordinary man does not injure women. What then to speak of mighty persons like thee who art kind and loving towards the poor ? I resemble a strong and expansive boat wheron rests the entire universe. If I am riven, how shalt thou hold thyself and the creatures in waters ?' (14--21).

On hearing the piteous prayer of the Earth, Prithu said :— "O Earth ! As thou dost not obey my orders, I shall slay thee. Oh the wonder ! As one of the deities thou art taking thy share in the offerings in a sacrifice ; but thou dost not give us crop in return. Is it not strange ? Is it not proper to mete out punishment unto that wicked woman who in the shape of a cow is fed with grass etc. day and night but does not give milk ? Thou art wicked-minded. As such thou hast, setting my authority at naught, kept hidden in thy body all the seeds or *Oshadhi* (annual plants) that were created by Brahma (the lord of creation) in the beginning of the creation ; and inspite of the sufferings of my subjects thou art not returning these. Therefore, I shall cut thy body into pieces by my shafts. After having done so, with thy flesh I shall remove the lamentations of my subjects who are stricken with hunger. Who can be more low-minded than that who is unkind towards all creatures ? The kings do not contract sin when they kill such a vile wight who is proud of his ownself and unkind towards the creatures,—it matters not whether such person be a male, female or eunuch. Thou art wicked and proud. I shall shatter thy body into a thousand pieces by my shafts, and thereafter I shall uphold the creatures by dint of my powers of yoga." (22—27).

On the king Prithu's addressing Prithivi (the Earth) in an angry mien like that of *Kritanta* (the god of death) himself, the Earth with her body trembling with fear and with folded hands most submissively addressed kind Prithu again saying :—

"I most submissively salute unto that excellent supreme Purusha, who through his power of illusion assumes various forms and is differently manifested in the universe with various qualities ; who being conscious of his real self is free from egoism and therefore devoid of the evil influences of anger, avarice, hatred etc. Alas ! Whom shall I resort to for refuge, if he

with uplifted weapon is bent upon slaying me ! By him I have been made the stay of all the mobile and immobile creation, and by him I have been endowed with the fourfold elements. He is the lord of piety. How shall he then slay me, who by his energy of incomprehensible illusion has created the mobile and immobile creations of the entire universe ? By virtue of such power of illusion beyond comprehension he is now prepared to preserve the creation (without me). Having their minds agitated by his inscrutable power of illusion, the creatures are indeed unable to see through his actions. He himself has created even Brahma in whom is vested the power of creating the universe. Though in reality He is one Absolute, He appears to be many by virtue of his power of illusion. My salutation unto the Great *Bidhata Purusha*—that Reverend One gifted with unbounded energy out from which have emerged the elements, senses, celestials, intellect and consciousness of self or soul. He has ever been creating, preserving and destroying the universe. O king ! Thou art He Himself. Being desirous of placing thy own creations made up with elements, senses and consciousness, thou didst raise me up from the abysmal depth of waters assuming the incarnation of the Primal Boar form. Now being desirous of preserving the creation thou art stationed on me, who am afloat in water like a boat, and in that very form thou art now bent upon slaying me for milk with thy uplifted weapon. Indeed persons like us whose minds have been under the sway of the Lord's energy of illusion, are unable to even comprehend the actions of the Lord as also of those devoted unto the Lord. Therefore, salutation unto them also. The devotees of God act in the world in a manner that the glory of those who have got their senses under control may enhance. (28—36)

CHAPTER XVIII.

PRITHU MILCHES THE EARTH IN THE SHAPE OF *Kamadhenu*.

Maitreya said,—My child Vidura ! Even though the Earth so submissively addressed an eulogy to the king Prithu, his anger was not appeased. In consequence thereof the fear of the Earth became doubly increased. Thereupon, the Earth restraining herself again addressed the king saying ! Dost

your majesty, thou restrain thy anger. It is not worthy of thee to be so angry upon a woman like me. Be thou pleased to pay heed to my prayer, and do not neglect my submission. Like bees collecting honey from different flowers, the wise draw essence from every thing. "Encompass the well-being of all creatures" this the sages conversant with this real truth always point out to the people and also themselves cultivate in this world for attaining excellent state in the next. He who follows the way pointed out by the ancient sages, though he may be an ignorant person, may attain his well-being. If a learned man disregards the ways pointed out by the sages and undertakes any work and does it again and again, he never attains success. All the *oshadhis* (annual plants) thatwere originally created on me by Brahma, the master of speech, were being consumed before my very eyes, by the impious persons who never observed vows. I was neither protected nor regarded by the patriarchs like thyself. Almost all men turned thieves. I have therefore devoured those *oshadhis* to save them from destruction. Had I not so devoured them, they would have been eaten up by wicked persons and no sacrifices would have been celebrated in future. (1—7).

"Being within my belly, the *oshadhis* are gradually withering. Dost thou therefore draw them back by such means as I would suggest to thee. O thou foremost of the heroes ! O thou having large arms ! I am kind to thee. Dost thou select a proper calf and a fit vessel, and milch me in the form of a cow. I shall then give sweet milk as thou wilt desire. The Almighty so willing, I shall give nourishing rice as desired by the creatures. Do thou level the surface of the Earth (myself). O Lord of Men ! Good betide thee. O King ! when the surface of the Earth will be levelled, like rains showered by the Diety, my milk after being milched may be seen equally everywhere."

On hearing the sweet and well-meaning words of the Earth, the king Prithu selected Manu as the calf and used his own palms as the milking vessel and milched of the Earth all the *oshadhis*. Thereafter in a like manner all wise men throughout the Earth milched out the essence of the Earth. Thereupon all others also milched her according to their desire. (8—13).

All the foremost of the Rishis selected Vrihaspati as the calf and in vessels of words, mind and ears they drew from the

Earth the milk representing the essence of the Vedas. All the celestials selected Indra as the calf and in golden vessel milched of the Earth the milk representing the nectar, and the power of body and mind. All the *Daityas* and *Danavas* selected Prahlada, the foremost of the Asuras as the calf and in a vessel made of iron milched of the Earth the wine (*Asava*). After that making Viswavasuas the calf the *Gandharvas* and *Apsaras* in a lotus vessel drew of the Earth the milk representing honey together with beauty and gracefulness. Then considering Arjama as the calf, the Pitris (manes) milched in an earthen pot the *kavya* (a kind of food on which the manes feast). Thereupon making Kapila as the calf, the *Siddhas* milched of the Earth in the vessel of *Akasa* the milk representing *Anima* and other wealth (*siddhis*) and the Vidyadharas drew from her their magical powers. Thereafter making Maya Danava as the calf, all others versed in the art of illusion milched of the Earth for the best illusive power which gave them the wonderful capacity of producing illusory effects as soon as it was thought of. (14—20).

Thereafter making the Reverend Rudra the calf, the Yakshas, the Rakhasas, the Ghosts, and *Pisachas* milched out the Earth in the vessel of a skull the blood-like wine (Asava). Then the serpents with or without hoods, venomous reptiles and Nagas considered *Takshaka* (a serpent of that name celebrated for its deadly poison) as the calf and milched out from her in the vessels of their own mouth the milk representing deadly poison. Thereupon making the great Bull the calf, the beasts milched out from her the milk representing grass in the vessel of the forest. Thereafter considering the Lion as the calf, the animals having huge teeth and living upon flesh milched out from her the milk representing flesh in the vessel of their own bodies. Then making Garura (the king of birds) as the calf, the birds milched out of her the milk representing insects and fruits. Thereupon considering the Banian tree as the calf, the trees drew from her the milk of divine juice (with regard to the respective characteristics of the trees). Thereafter considering the Himalayas as the calf, the mountains extracted from the Earth milk representing various metals in their tablelands. (21—25).

O Vidura ! What more shall I say ? As a matter of fact all animals considering the head of their own class as the calf, in their respective vessels, milched from the Earth the milk con-

ferring unto them their desired-for objects as a result of the Earth having been so brought under the subjection of king Prithu. O thou foremost of the Kuru race, likewise Prithu and others living on rice extracted from the Earth their covetted food in accordance with the diversity of vessels and calves. Thereupon Prithu, the lord of the Earth, became highly delighted with her and out of affection towards her as a child he addressed the Earth as his daughter. Smothering the summits of the mountains with the end of his bow, the son of Vena (Prithu), the Paramount king, levelled the whole Earth at first. Thereafter he arranged for the sustenance of his subjects. After that he laid out habitations at every place, as the people severally required. He made villages, cities, towns, fortifications, hamlets of cowherds, sheds for kine, military encampments, mines, land for cultivation, new villages at the foot of the mountains ; and all his subjects lived with pleasure, peace and prosperity. (26—30).

CHAPTER XIX

PRITHU INTENDS TO KILL INDRA BUT WAS PREVENTED BY BRAHMA

The auspicious Maitreya went on saying :—O Vidura ! Intending to perform the sacrifice, the royal sage Prithu went through the ceremony of intiation after vowing solemnly to make one hundred horse sacrifices by erecting an altar on the bank of the Saraswati in Brahmabarta, the kingdom of Manu. The Saraswati always flowed by the east of that Brahmavarata. Having been informed of this, Indra, the divine *Satakratu*, who owed his name to the performance of one hundred sacrifices, could by no means tolerate the idea of Prithu's celebration of the great sacrifice, which would make Prithu equal in merit to Indra himself. In that great sacrifice Lord Vishnu the protector and soul of all creatures, was himself present as the presiding deity. The creator Brahma came there in company with the Lord Rudra. The glories of the Lord were being chanted by all the patriarchs together with their followers and by the *Gandharvas Apsaras* and ascetics. The *Siddhas*, *Vidyadharas*, *Daityas*, *Danavas*, *Guhyakas* ; the followers of Vishnu, such as Sunanda, Nanda and others ; Kapila, Narada, and others, Dattatraya, Sanaka and such others devoted to the Reverend Sri Hari

and other masters of yoga who were always eager to offer themselves in the sarvice of the Lord—all presented themselves in the said sacrifice of Prithu. (1—6).

The sacrificial altar which was capable of granting every object desired for was granting the sacrificial *Havi* (clarified butter) and all other necessaries being prayed for, after assuming the shape of a cow with a calf. There the rivers were carrying the juices of sugarcane and grapes. The huge trees there yielded honey, curd, milk, clarified butter, cooked rice and the like other eatables and drinkables. The oceans there became full of precious gems. The mountains provided four kinds of eatable articles, which were either to be chewed, sucked, scooped up with tongue or drunk. What to speak of more, the inhabitants of all regions with the *Lokapalas* (the presiding deities of all quarters) were busy gathering the necessaries of the sacrifice undertaken by Prithu. King Prithu upheld Vishnu as his master, and hence there was noticed such extraordinary increase of sacrificial activity. But being unable to bear the exalted appearance of Prithu's sacrifice under the lord of Sacrifice himself (Vishnu), Indra, the king of the celestials, was bent upon putting obstacles in the way of the said sacrifice. At the time when the king Prithu was worshipping the lord Vishnu by celebrating the last one of his one hundred horse-sacrifices, Indra in disguise stole the sacrificial horse out of jealousy and disappeared. While Indra was coursing through the sky with the stolen horse, the mighty Mabarshi Atri saw him (Indra). At that time Indra by putting on the armour of an avowed *Pashanda* (impious one) was generating a sense of right in a wrong action. Thereupon Maharshi Atri became very sorry for such a condnct on the part of the king of the celestials and urged on the son of king Prithu to kill Indra. On being so urged by the said Maharshi, Prithu's son, the mighty car-warrior (Maharathi), pursued Indra and exclaimed in anger and repugnance saying, "Stay ! Stay !" (7—13).

On seeing Indra in the garb that he wore, the prince took him to be the god of piety in human form, pasted with ashes and wearing matted locks ; and therefore the prince did not dart his arrows at him. Maharshi Atri saw the prince returning without killing the stealer of the horse and therefore he again urged on the prince saying, "O, kill thou the vilest of the deities

Mohendra (Indra's another name), who has been so obstructing the celebration of thy father's (king Prithu's) sacrifice." Having been so urged on by Maharshi Atri, Prithu's son became inflamed with great rage and pursued Indra hurrying through the sky like Ravana (the Rakshasa king) when chased by the king of Vultures (Jatayu). Thereupon Indra cast off his guise and disappeared leaving the horse behind him ; and then the prince took the horse and arrived at the ground of his father's sacrifice. Seeing such wonderful deeds performed by the prince, the Rishis of high renown who were present at the said sacrifice became highly delighted and named the prince as Vijitaswa, or the conqueror of the horse. Even yet Indra had in him the intention of obstructing the celebration of the sacrifice. The horse was tied at the sacrificial post with a golden chain. Spreading darkness and under its cover the lord Indra again stole the horse. As, however, he could not break the golden chain with which the horse was tied, Indra took up the horse along with the chain and the post. (14—19).

As Indra was quickly journeying through the sky along with the stolen horse, Maharshi Atri again saw him so doing and he urged upon the prince (Prithu's son) to kill Indra and to recover the horse. Being so urged on by Maharshi Atri the prince again pursued him (Indra) who was running away fast holding a *Kapala* (a human skull) and *Khattanga* (a club shaped weapon of Rudra) in his hand. This time the prince did not chase Indra but in violent rage discharged a dreadful arrow at Indra. Thereupon, leaving off the stolen horse and his garb, Indra fled away. Then taking the horse with him, the prince again appeared at the sacrifice of his father. The forms of disguise left off by Indra at that time were all despicable ones and the persons of evil nature and weak understanding accepted them. All the forms that Indra assumed for the purpose of stealing the sacrificial horse in disguised form are therefore considered to be vile and generally adopted by persons known as *Pashandas*. The guises so assumed and cast off by Indra for the purpose of stealing the horse with a view to thwarting the performance of Prithu's sacrifice have been the cause of unreligious creeds as professed by Jainas, Buddhas, and Kapalikas. Although such forms of faith differ widely from the true religion or truth, they attracted the attention of the people. Such creeds in view

of their intelligent arguments prove apparently charming to weak minds. (20—25).

When illustrious Prithu gifted with great prowess came to learn of the aforesaid incidents of Indra's stealing the sacrificial horse, he became furious and instantly taking up his tremendous bow he aimed a terrible arrow at Indra. Thereupon seeing Prithu so trembling with wrath and finding him so strongly inclined to kill Indra, the *Ritwikas* at the said sacrifice prevented him saying as follows :—

"O king, thou art gifted with immense prowess and intellect. It does not behove thee to slay anything except sacrificial beasts as prescribed by the holy Sastras. O king, we shall invite Indra at this sacrifice by virtue of our powerful texts of mantras (incantations). He has been clouded by thy effulgence and as such he has been trying to obstruct thy sacrifice. When he (Indra) will be present at the sacrifice by dint of our mantras, we shall then effect his death by offering oblations into the sacrificial fire in his name on thy behalf. This being done, Indra shall be amply served for the mischievous intentions cherished by him." O Vidura ! Having so spoken unto Maharaja Prithu, the said *Ritwikas* in violent rage took up *trookas* (sacrificial utensils) and commenced the Homa ceremony proper for the purpose.

Just at that time, the self-born Brahma presented himself there suddenly and preventing them from doing so spoke as follows :— "O *Ritwikas* ! All the divinities whom you worship by sacrifice form the person of that deity (Indra) whom you are desirous of slaying by this your sacrifice. Indra's another name is Sacrifice, which is again the incarnation of the Reverend One. So how can that sacrifice itself be destroyed by another sacrifice ? He is capable of putting obstacles to the sacrifice again. O twice-born ones ! See what departure in religion has already been made by Indra, with a view to putting obstacle to the sacrifice of king Prithu. Therefore, cease thee from attempting at further sacrifice ; let the king stop at the ninety-nineth sacrifice celebrated by him. With that he will excell Indra in glory. Then Brahma also addressed king Prithu himself and said ; O King, aspire after final emancipation what is the necessity of making your sacrifices perfect in all respects. (26—32).

Indra is your very soul, and therefore it does not fit thee to be angry with him. Both Indra and thou art portions of the

Reverend One. Hence, even both of thee two art the same in reality. O thou mighty one! Listen to me reverentially. By performing an act that has been obstructed by destiny, one naturally falls into the darkness of ignorance in as much as he believes in his separate will and power beside the Reverend One, and by feeling enraged at being obstructed that person loses peace of mind. It is impossible to act against Indra. If thou dost not desist from celebrating the sacrifice inspite of the obstructions from Indra, disregard will be shown thereby towards all divinities. Already piety is being sullied by the *Pashandas* (non-believers) created by Indra. Therefore, do thou desist from celebrating the sacrifice. Look thou before thee and see that virtue is being carried off stealthily by the *Pashandas* who were created for stealing the sacrificial horse to put obstacle to the celebration of the sacrifice. O king! Thou art a portion of Reverend One (Vishnu). Thou hast been incarnated on this Earth for protecting *Dharma* (various forms of religion), which was about to disappear due to the impious deeds of thy father Vena. Thereupon, thou hast been created from his person with a view to protecting piety on Earth. O king! Considering the welfare of the world do thou satisfy the desire of those ascetics who created thee for protection of the Earth and maintenance of piety. Do thou, on the other hand, destroy the wicked ways of the *Pashandas*, created through the illusory will of Indra and the perpetrators of the false religion." (33—38).

Brahma, the preceptor of the world, having so advised, the king Prithu desisted from celebrating the sacrifice. Thereafter by a show of affection towards Indra, the king was able to have a truce with him. Thereupon the king Prithu took his bath as was required to be done at the end of the sacrifice, and then the divinities and the Rishis who were worshipped in the said sacrifice conferred best of their boons upon Prithu, the performer of great and meritorious deeds. The Brahmanas, whose blessings invariably prove true, being reverentially treated with presents, blessed the king with delighted hearts saying, "O thou of mighty arms! All the ancestral manes, deities, Rishis and men who had been invited by thee have been present in thy sacrifice and they have been well-worshipped by thee with various presents and due reverence." (39—42).

CHAPTER XX

VISHNU PRESENTS BEFORE PRITHU AND IMPARTS INSTRUCTIONS

Maitreya said :—O Vidura ! The Reverend Lord of Sacrifice (Vishnu) was also present at the sacrifice of Prithu along with Indra and was duly worshipped, and placing Indra before him, Vishnu addressed Prithu saying :—"O king ! This (Indra) stood in the way of the celebration of thy one hundred horse sacrifices ; now he begs thy forgiveness and it behoves thee to forgive him. In this world, the wise, the pious and other great men never do injury to any creature, considering that the body though not identical with soul enshrines it. If, O lord of men, persons like thyself are even overpowered by the illusory energy of the deities, then their service unto the aged ones extending over a long time results merely in fruitless labour. The learned ones consider the body as enveloped with ignorance, desire and action. When, however, they attain to the realisation of their own self, they give up attachment for the body. And when they are thus freed from attachment towards the body, they are also freed from attachment towards their home, children and such other subjects of love ? (1—6).

As distinguished from the body, the soul is pure, self-manifest, free from the influence of but the stay of the qualities, all pervading, ever unenshrouded and the witness of all ; but the body is not as such. The person who knows the soul as enshrined in the body is not disturbed by any agitation in respect of the body, for in reality he exists in ME. O king ! The mind of a person who always worships Me by actions according to his own faith, reverentially and unattached to worldly things, gradually attains to the state of divine bliss, and being in that blissful state of mind he becomes in time a seer of real truth (*Tattwa*). In such a state, having his mind thus full of bliss, being freed from the influence of qualities and having perceived real truth or *tattwa*,—he attains to that excellent state of MINE known as the state ot evenness or eternal emancipation. He who considers the soul as above all, as being the governor of the body, understanding, actions and the senses,—has no longer to be afraid of the miseries of the

world. Such wise men then perceive the body the (corporeal frame) to be the object of touch, instrument of action, the agent of the mental feelings ; and that it is this body that feels the worldly pleasures and pains and not the mind. The mind of the wise, therefore is not overwhelmed with grief or joy, because they ever remain unflinchingly attached towards ME. (7—12).

"O king ! Observing perfect equanimity in weal and woe and regarding the great, the middle and the low with evenness, and controlling thy senses and will. Never fear that you have to rule over the subjects alone, but in consultation with the entire host of ministerial officers created by ME, do thou now engage thyself in the protection of the universe. For the kings, the protection of their subjects is the highest virtue, in as much as one-sixth of the peity acquired by the subjects due to their good actions is shared by the kings. On the other hand the piety of the kings who do not protect their subjects vests entirely with such subjects, and the kings for taking revenue from the subjects feed themselves upon their (the subjects') impiety. If thou wilt follow the path of piety prescribed by the foremost of the Brahmanas, considering wealth and desire to be inferior in value in comparison with it and govern the Earth in that state of mind,—thou shalt have thy subjects deeply attached to thee, and in due course of time the *Sidda Maharshis* will be found present before thee. O lord of men ! I am verily pleased with thy character and good qualities, and therefore do thou ask from me desired boons. I am never easily attainable neither by sacrifices, nor by asceticism and yoga exercises. It is with them only do I stay who are free from all sense of distinction."

Having been so instructed by Reverend Vishnu, the preceptor of the universe, Prithu respectfully accepted His behests At that moment, being ashamed of his conduct, viz., stealing the sacrificial horse, Satakratu (Indra) out of love and admiration touched the feet of Prithu, and the latter in return embraced Indra and renounced the hostile attitude towards him. (13—18).

Thereupon the Reverend Vishnu desired to depart for His own region, but with a view to granting favours unto Prithu He did not disappear instantly. In the meantime Prithu presented Lord Vishnu with various articles with reverential worship and took shelter under the lotus-feet of the Reverend One. Lord Sri Hari

is the friend to the pious. At the sight of such submissiveness of Prithu and having been duly worshipped by him, the Reverend One graced his devotee with the glance of favour from His lotus eyes. The primal king Prithu with folded hands intended to address an eulogy unto the Reverend One, but he could not fix his gaze upon the Lord because his eyes were filled with tears ; neither could he chant the eulogy unto the Lord, for his voice was choked up with intense emotion. Therefore he stood before the Lord meditating upon Him within his mind. The king remained silent for some time. Thereafter wiping off the tears and keeping his look fixed upon the Reverend One, who touching the Earth with His feet had placed the tip of His finger on the high neck of Garura, king Prithu addressed the Lord as follows :—

"O lord ! What wise men should beg from thee any boon for worldly enjoyment, since thou art not only the lord of all those capable of conferring wordly boons but also thou art the lord capable of granting absolute emancipation. Can any wise man ask of thee any such boon for pleasures enjoyable by bodied beings ? O Lord ! I do not want emancipation, if thereby I shall be missing the pleasure of serving thy lotus-feet, the store house of honey so dear to the tongue of sages. If thou art graciously disposed unto me, do thou confer upon me ten thousand ears, so that I may listen to the discourses on thy glories to my heart's content. (19—24).

"O lord ! The wind impregnated with a portion of the nectar of thy lotus-feet, emanating from the mouth of the pious and the great ones, removes the egoism of the foolish whose true knowledge of self (soul) remains clouded by the darkness of ignorance. Therefore there is no necessity for us of any other boon. O thou of auspicious glories, themes touching on thee are sources of everlasting bliss and well-being. If once a person of comprehension happens to listen to thy glories in company with the pious, then he cannot withdraw himself from such bliss unless he be of a beastly nature. Even Sri (Lakshmi) herself solicited for such a boon with the intention of aggregating all the qualities in herself. Being similarly desirous like Lakshmi, I shall only adore thee who art the foremost Purusha and the stay of all qualities. Will not a conflict ensue betwean her and me, who both have their hearts solely devoted to thy lotus-feet ?

O lord of the universe ! The heart of Lakshmi is ever rivetted at thy feet ; I too offer my soul and mind to that and thereby I enter into a dispute with her inasmuch as we seem to aspire after one lord. Thou art however fond of the poor and thou dost make great of a trifling action. Thou dost at all times exist in thy undifferentiated form ; why then thou requirest her ? The pious ones after acquiring true knowledge worship thee, because there is no action of the illusory energy on thee. O Lord ! I do not perceive in them any other desire than that of meditating upon thy lotus feet. Methinks, the words—'do thou pray for a boon' which thou dost address to thy votaries, are the instruments of illusion that bind the universe. If the people were not tied with the noose of thy words, how could they go through the same course of existence again and over again ? Possessed of separate existence through thy illusory energy, O Lord, the people pray for other things such as sons, wealth, etc. But, as a father takes care for the interest of his children out of his own accord, so it behoveth thee to encompass our well-being thyself." (25-31).

Maitreya said :—Having been thus eulogised by Prithu the Reverend One replied saying as follows unto the latter :—"O king ! Thou shalt have perpetual devotion unto me. Thou art very fortunate in that thou hast got such a good sense by dint of which the wise can get over my power of illusion (Maya) which it is very hard to pass through. O Lord of men ! Do thou strictly follow my instructions. He who acts up to my instructions meet with well-being ever and everywhere."

Having thus expressed His satisfaction at the prayer of Prithu, and having been duly worshipped by him and thereafter having extended favours unto him, the Reverend One desired to disappear. At this stage He was welcomed by the king with befitting words, heart-felt devotion and folded palms. He also worshipped the divine saints, the celestial manes, *Gandharvas*, *Siddhas*, *Charanas*, *Pannagas*, *Kinnaras*, *Apsaras*, and the other creatures living on earth and the sky, who had witnessed the sacrifice amidst many other followers of the lord of Vaikuntha. The Reverend One repaired to His own region (the excellent Vaikuntha), as though stealing away the hearts of His devotees. Thereupon, having directed his salutation unto Vasudeva, after he had been out of view, the king Prithu also repaired to his own city with his mind surcharged with the instructions of the Lord that formed the refuge of soul (32—38).

CHAPTER XXI

PRITHU GIVES INSTRUCTIONS TO HIS SUBJECTS IN THE SACRIFICIAL ASSEMBLY

The auspicious Maitreya went on saying :—My child Vidura ! When king Prithu re-entered the city, it was adorned at places with garlands of jewels and flowers, silken cloths and golden gateways and the whole city was profusely perfumed with incences. The highways, lanes and courtyards were sprinkled with water mixed with *Aguru* and Sandal, and every place was well adorned with flowers, fruits, sun-dried rice, barley, fried-paddy, and lamps and all places were embellished over with groves of plantain trees, betel-nut trees and with garlands made of the leaves of diverse other trees. All subjects and specially the girls of the city adorned with precious ornaments and jewelled-ear-rings sparkling brightly went out in procession to recieve the king with burning lamps, curds and various other auspicious articles. Thereupon the invincible king, void of anger, welcomed with sound of conch-shells and bugles in symphony with the Vedic recitations of the *Ritwikas*, re-entered his own palace. Being welcomed in this way that illustrious king equally treated all those citizens and villagers, all in delightful hearts, with befitting greetings and the king also conferred upon them desired-for boons. The actions of king Prithu were excellent ; he was great and worthy of the respect of all. Having extended his fame far and wide with various actions, the illustrious king ruled over the Earth for a long time and at the end attained to the most excellent region of lord Sri Hari. (1-7).

The illustrions Suta spoke unto Sanaka saying, "Having heard the auspicious Maitreya so describing the glory of the primal king Prithu in detail, with particular mention of the endless qualities which were always admired by great men,—Vidura, a great votary of the Reverend One, reverentially asked him as follows :—

The wise Vidura said,—"O thou foremost of the wise ! Do thou relate unto me the pious actions of king Prithu who was installed by the best of Brahmanas, received the worship of the celestials, milched the Earth with his two hands and held therewith the energy of Vishnu and depending on whose powers,

the kings, the Lokapalas and all others have even now been sustaining themselves and getting the objects desired 'for'. What wise man shall not listen to his glories ?"

The auspicious Maitreya then again said,—Residing in the sacred land situate between the rivers Ganges and Jamuna, the king went on enjoying the fruits of past actions knowing that merits acquired previously would be wasted by such actions but he desisted from such actions which would result in personal enjoyments in future life. By dint of might and merit, king Prithu became the lord paramount of the Earth consisting of seven islands, and his rule was dominant everywhere except over the cases of the Brahmanas and such persons who were devotees of Vishnu. Once king Prithu became initiated in performing a great sacrifice in which were present the celestials, *Brahamarshis*, *Rajarshis*, etc. (8-13).

All present there having been duly honoured, the king Prithu rose up in the midst of the assembly like unto the moon surrounded by the stars. The body of the king was of fair complexion and symmetrically graceful. His arms were plump and reaching down unto knees. His eyes were brilliant and they were rosy resembing the petals of lotus. His nose was charming. His countenance was captivating. His temperament was calm. His shoulders were broad and elevated. His chest was spacious. His waist was expansive. His abdomen had three folds of skin and like a fig-leaf it was extending on the upper parts and lessening itself gradually downwards. His navel was deep and resembled a whirlpool. His thighs were mighty and were dazzling like glittering gold, and his feet had the fore-parts high. He had thin, curling black hairs on his crown and the well-dressed hairs looked smooth and glossy. He had three remarkable lines on his neck resembling a conch-shell. The cloths that he wore and wound round his body were of costly silk. In accordance with the rules of the sacrifice, he was not adorned with any ornament, yet he shone in that assembly in his native graces. He wore the skin of a black antelope and he held in his hand a *Kusa* grass, and so simply clad the illustrious king looked exceedingly effulgent and he himself performed all the necessary rites of the said sacrifice. The pupils of his eyes looked sereneand it seemed to be ever ready to remove others' grief. The king looked around the assembly with his sublimely shining eyes

and addressed all assembled there saying as follows :—"O ye all assembled here ! May all the pious members present here listen to what I say, and may good betide thee all. Persons desirous of being informed of their duty should sincerely communicate their own minds unto the pious. (14-21).

"I have been appointed to do justice unto and protect the people. Therefore I should station them in their respective orders of life ; I should protect them and supply them with their sustenance. Oh respected sirs, may I by my actions attain the *loka* where all desires are gratified and which according to persons versed in the Vedas is attainable by those upon whom God, the witness of all past actions is propitious. The king, who without instructing his subjects in their duties, exacts tributes, shares in their inquities and is deprived of his own merits of virtue. O my subjects ! I am your lord. Do ye fix your minds unflinchingly on lord Sri Hari and perform your respective duties for the good of others and thereby ye shall be showing enough grace unto me. O ye ancestral Rishis of unsullied merit ! Do ye approve of the result that accrues to the performer of an action, and also to the instructor and the approver thereof. O ye foremost of the worshipful ones, in the opinion of some there exists only one Lord of Sacrifice, while aceording to others both in this world and in the next is perceptible this body which is the instrument of all enjoyments. (22-27).

The primal kings such as Manu, Uttanpada, Dhruva, Priyavrata and my grand father the king Anga,—these kings of mighty minds and such others possessing great souls and the self-born one (Brahma), the divine Bhava, and the celebrated kings of *Daityas* namely Prahlada and Vali, all hold that there exists the Supreme One who is the bestower of the fruits of actions. Only some impious ones such as Vena, the grand son of Mrityu, did not admit that view. They withdrew themselves from the established paths of piety, for which reason they should be greatly pitied. The five-fold fruits of piety such as *Dharma* (piety), *Artha* (wealth of good qualities) *Kama* (the best of desire) *Swarga* (the attainment of the heavens) and *Moksaa* (the final emancipation) are found to be interconnect with one another and as such they go to show that there exists some One above all. Action itself is inanimate. It ends as soon as it is finished. It is not capable

of giving any result. Then again, on account of actions being independent of the celestials, they are not capable of influencing an action. It follows therefore that there is God who grants fruits of actions, and it is He only who is capable of granting *moksha* or final emancipation. Save that God. there is no other deity capable of granting *Moksha* or final emancipation. The desire or devotion of serving His lotus feet, destroys like the stream of the Ganges descending from the toes of his feet the sullied understanding of the people acquired and accumulated in many births by creatures scorched by worldly miseries ; by resorting to His lotus feet the darkness of ignorance of one's mind is dispelled ; being disassociated and strengthened by dint of discriminative knowledge a devotee to His feet does not again take birth into the miserable world. Do ye therefore leaving aside all guile, and by means of intruction from preceptors and by your meritorious actions performed by mind, words and body, worship daily to the utmost capacity His lofus-feet whereof all desires are milched, and all your objects shall be fulfilled thereby. (28—33).

Although by his true nature, He is the source of native kuowledge and devoid of all qualities, still by works capable of being done by limbs, determination, energy of objects and various names, He assumes the form of sacrifice in this world of actions. As the fire inside a wood assumes the forms thereof, so the Deity appears as many by the fruits of actions. There is no wonder therefore in the worldly attachment appearing in the body that is created within the world with its intellect, time, desire and luck. Then turning the address towards those who were already devoted to the Deity, he said, 'Oh ! These are nearest and dearest unto me. They favour me greatly, because they being of firm vows and of unsullied virtues always worship the Lord Sri Hari, the preceptor of all, including even the lord of deities who share in the sacrifices. I pray with all the emphasis that I can command that the power of a Royal Family may never be used in slighting the families of the twiceborn ones, and also the families of those by whom the Reverend One may have been won over, so to say,—because the families of the twice-borns and the Devotees of the Supreme Purusha are ever dignified with forgiveness, asceticisn and true khowledge. Do ye, therefore, be unflinchingly devoted to your respective duties, and serve with

single-minded reverence the race of the Brahmanas. By serving the feet of the Brahmanas daily, even lord Sri Hari, the Supreme Purusha, the Brahmanya-deva, obtained the constancy of Lakshmi and eternal glories hallowing the whole universe ; and in whose service (service of the Brahmanas) is pleased the Omniscient, Self-manifest Lord of all creatures and the idol of the Brahmanas. Be ye initiated into the pious practices of the Reverend One and serve the Brahmanas whole-heartedly. (34—39).

By serving the Brahmanas daily, a person in no time acquires the purification of self and of himself attains to final liberation. Even for the celestials there is none greater than the Brahmanas. The deity Ananta, knowing the hearts of all, does not relish the offerings thrown into the lifeless fire so much as he does, when persons cognisant of the truth that the Deity is all knowledge, throw them in the mouths of Brahmanas reciting the names of the deities who are all worshipped in sacrifices. The Brahmanas, by means of reverence, asceticism, adoption of good and renunciation of evil means, silence, control of senses, and single-mindedness, meditate upon the eternal, ever-existing and pure Brahma, for the purpose of understanding the true meaning of the Vedas, in which this universe is manifest as clearly as one would see through a transparent glass. O thou worshipful Sir ! May I all my life carry on my head the dust of the feet of the Brahmanas. The sins of a person who carries on his head daily the dust of the feet of Brahmanas, are speedily destroyed and all good qualities of themselves resort to him. Wealth follows the heels of such a person and all his desires are readily accomplished. He acquires a good character and he attains satiety in all respects and becomes a refuge to the aged even. May the race of the Brahmanas, the kine and the Reverend One with the best of His followers be propitiated unto me for all times." (40—44).

The auspicious Maitreya said :—The king Prithu having so spoken to them, the Pitris, the celestials and the Brahmanas became highly delighted with him and praising him said as follows :—"The saying that by a son all the regions are conquered is verily true inasmuch as the vile King Vena although slain by the dreadful imprecation of curse by the Brahmanas, yet has been saved from the hell (by virtue of his good son—the

King Prithu). Then again, on account of his vilifying the Reverend One the Daitya King Hiranyakasipu was about to enter the darkness of the hell, but was saved therefrom by virtue of the power of asceticism of his illustrious son Prahlada. O thou paramount king! O thou gifted with great prowess! Thou art the lord of the Earth. Do thou live for hundred years, since thou hast unflinching devotion unto the lord Sri Hari, the protector of the universe. We having got thee of pure fame as our lord, we have the legitimate pride of having obtained today lord Mukunda himself, so to say, as our lord, for thou hast been chanting before us the sacred glories of Brahmanyadeva and the highly illustrious Vishnu. We are thy subjects, and therefore it is but fit that thou shalt so instruct us, because to govern the subjects to their satisfaction is the function of the kind and great kings. We were so long moving about in darkness, so to say, having our vision blinded by actions as influenced by destiny; but through thy favour, we have to-day got over to the other end of the darkness of ignorance. Salutation unto that great Purusha of pure soul, who entering into the Brahmanas and the Kshatriyas protects this universe by His own energy. (45—52).

CHAPTER XXII

SANATKUMARA INSTRUCTS PRITHU THE GREAT TRUTH

The illustrious Maitreya went on saying :—"My child Vidura! When the people assembled there were thus speaking to King Prithu of mighty prowess, there arrived four *Brahmarshis* gifted with the effulgence of the sun. They were of accomplished piety; and they were descending from the sky as though removing thereby the sin of the creatures. By their effulgence, those *Brahmarshis* appeared to be Rishi Sanaka and others. The King Prithu with his followers getting up from their respective seats fixed their gaze upon the Rishis. Thinking that vital breath that was about to go out at the sight of those Rishis would be regained by rising up, the King with his councillors and retinue stood up all together in a great hurry. The Rishis arrived there and after they had taken their seats and received *Argha*, the king humbly bowed down his shoulders and worshipped them reverentially. The King himself washed their feet and with that water he washed his own hairs. From that

it was manifest that the King not only approved the conduct of the good but also himself adopted that. With delighted heart, great reverence and self-control, the King addressed those *Brahmarshis*,—who were the elder brothers of the divine Lord Bhava, and who were seated on golden seats shining in splendour like that of burning flames, as follows :—"O thou mighty ones ! What great meritorious act have I performed that I have been blessed with a look on thee who art rarely to be beheld by even the best of Yogins ? (1—7).

"Or, it may as well be held that nothing is ever hard to be acquired by those persons either in this world or in the next with whom are propitiated the Brahmanas, and the Reverend Lords Siva and Vishnu with their followers. Due to lack of proper vision the people cannot see you, although ye travel all over the Earth. Those pious householders are indeed blessed, although they may be poor, in whose houses the saints accept waters, fit for being accepted by respected persons, grass (*durva*-grass : an article of worship in the form of *Arghya*), soil, etc. and the service of the house-holder himself and of his servants. On the other hand, those houses although filled with riches but not blessed with the sacred foot-prints of godly minded *Vaishnavas* are verily like the trees which are the abode of serpents and as such terrible. O ye best of Brahmanas ! Has your journey to this place been free from disturbance ? O ye twice-born ones ! You are calm, desirous of final emancipation and you have performed many hard penances from your boyhood. So there is no possitility at your not arriving here safely and comfortably. Where is the chance of well-being in the world for us who consider the object of perception as constituting the real pleasure and who by their own actions have been thrown into this soil of miseries ? (8—13).

"My question about your well-being has not been proper, for you delight in your own souls and you have no distinction between good or evil. I have a firm conviction that you are the friends of those persons who are stricken with worldly miseries. Do you be pleased to tell me, therefore, by what means welfare in this world can be easily secured by the people. You are the Divine Ones, and you are the foremost of those who have controlled their minds. The Reverend One being manifest in

persons like you traverse the Earth as *Shiddas* for the purpose of favouring His votaries."

Thereafter, the auspicious Maitreya again began saying :— Having heard from king Prithu all the above concise, reasonable and sweet speech pregnant with high import, Sanatkumara smiling with delight replied saying, "Well hast thou spoken, O great king. Thou art bent upon the well-being of all creatures, and thou art wise and pious. The company of a pious sage is desirable both for the hearer and the speaker, inasmuch as the welcome question of the pious extends pleasure unto all. I am highly pleased to meet you. (14—19).

"O king ! The desire which thou always hast in singing the glories of the lotus-feet of the Madhusudana (the slayer of the Daitya Madhu by name), makes the mind pure and free from desire, which is difficult to be achieved. Through a thorough discussion of all the sacred Shastras and treatises, it has been established that the renunciation of attachment to all other objects but self or soul, and exclusively devotion unto *Brahman* devoid of qualities, are but the two means of acquiring final emancipation. Such a perfection may gradually be achieved through reverence, piety, good-mindedness, enquiries about soul, spiritual practice, worshipping the masters of asceticism, and chanting the holy names of the Reverend Lord Sri Hari. By dissociation with those who are possessed of the desire of acquiring wealth and satisfying sensual pleasure, by accepting the wealth offered by them, and by the desire of living in a secluded place, one can obtain devotion to his soul. But even these are of no practical utility if there be no chance of drinking the nectar of glories relating to Lord Sri Hari. Devotion unto one's soul may also be acquired by not injuring others, observing the conduct of those who have been dissociated from the world, enquiring into the nature of the soul, hearing the nectar-like themes touching on the Lord Mukunda (Vishnu), controlling the senses, renouncing passions, observing penances, desisting from vilifying the ways sanctioned by holy writings, being devoid of actions, and suffering patiently the influence of seasons, by chanting again and again the glories of Sri Hari which are like the ornaments for the ears of His votaries and unflinching devotion to the soul which is identical with

Brahman devoid of qualities and who is at one with cause and effect. (20—25).

When devotion to the soul unifies ultimately in Brahman devoid of qualities, then the devotee turns out a spiritual guide and by virtue of knowledge of truth and through dissociation from the worldly objects of attachment, destroys the idea of egoism in his mind and feels free from desires, that covers the real knowledge (*tattwa jnana*) of the creatures, and observes his identity to be identical with the five fundamental elements. The destruction of impurities in the mind of the devotee at this stage is like unto the fire destroying its stay the burning fuel. When the idea of ego is thus burnt down or destroyed, and along with it all the attendant attributes,—the devotee then perceives only the soul ; neither the external objects are seen nor the internal feelings are perceived. That is to say, with the destruction of the ego all senses of difference of distinction disappear, just as the person awakened from a dream sees no longer the scene of dream. With the existence of the ego in the mind, a person either in the state of a dream or of wakefulness, perceives difference between the seer and the object seen ; but the same person would not perceive this difference when the idea of ego or individual vanity is no longer present in his mind. As for example,—a person always difference between his own self and others by reason of the respective reflections being seen through objects of transparency such as water, looking glass, etc. existing all over the world. The mind of a person is drawn towards worldly objects by the senses which are attached to them. As trees draw water from the lake by means of the roots, so mind takes away from intellect its power of judgment. With the loss of the power of judgment memory disappears and with it the intellect. The wise persons denominate this loss of intellect as the destruction of the very self from the soul. (26—31).

"O king ! For the mankind is there any other loss greater to themselves in this world ? For all objects become dear to them on account of the soul. The steadily increasing desire for worldly objects in the mind of the people destroys the well-being of mankind ; for, knowledge and more specially discriminative knowledge being thus bewildered due to such attachment towards worldly objects become stationary and inert. Therefore, it does not behove a person, who desires to cross over the dreadful

ocean of miseries of the world, to addict himself to objects of hinderance to the acquirement of piety, wealth, desire, and final emancipation. Absolute emancipation is considered as the foremost of what any person should aspire after, because of the fact that the other three objects of even best desires *viz. Dharma*, *Artha* and *Kama* are invested with the fear of meeting with ultimate destruction ; so although these (the three-fold objects) are as well-desired for at the initial stages of *Sadhana*, they not being eternal are not adhered to by *Sadhakas* at the end. Even the best of objects such as this universe and the contents such as we and others are, have been brought into existence as a result of and after the manifestation of the qualities—and the eternal influence of *Kala* (Time) has destroyed their welfare. Therefore none of those objects are capable of producing well-being of the creatures. O lord of men ! Do thou know Sri Hari who is manifest as knowing the hearts of all creation, mobile and immobile, of all those who are enveloped with body, senses, vital breath, intellect and consciousness of ego. Only He is eternal and all else are transitory. He is cognisable, He is present in every hair of the body even, and He exists all over the universe. (32—37).

The Reverend One only is the manifestation of truth, eternally Pure and ever free from all bonds. It is by Him that *Prakriti* (Nature) is sullied by actions and is dominated. It is in Him that this universe, both as existent and non-existent is manifest like a garland mistaken for a serpent. O king ! Do thou take shelter in Vasudeva. by the remembrance even of the grace of the toes of Whose lotus-feet the devotees snap off the consciousness of ego more easily than the ascetics who are unattached to the world. Do thou, making the worshipful lotus-feet of the Reverend Lord Sri Hari as thy stay, easily cross this ocean of disasters, very hard to be got over by the above ascetics who wish to cross this ocean of the world infested with the aquatic animals of six passions by penance alone. For these reasons, do thou absolutely and unflinchingly take resort to the boat-like lotus-feet of the Reverend One and cross over the extensive ocean of miseries of the world."

The auspicious Maitreya said :—Having been thus instructed in the real knowledge of soul or self by the Reverend Brahma's son Sanatkumara, cognisant of his own self, King Prithu first

of all bowed down unto him and then expressed his eulogy as follows. The King said :—"O ye Brahmanas ! Ye have been good enough to come here with a view most probably to consummate the favour which Hari, the Reverend One, ever kind towards the distressed, formerly extended towards me. Everything has been accomplished by you who are so kind. Everything belonging to me and my body have already been dedicated unto the pious. What else may I now confer upon thee ? Therefore, I do not bestow upon thee my life, wife, children, house, kingdom, earth, treasury, and all others. (38—44).

Only one who is versed in the Vedas is worthy of having command over the army, administration of the kingdom and rule over the people. The Brahmanas, themselves enjoy their own food, wear their own clothes, and give away their own things. By the favour of the Brahmanas, the Kshatriyas and and the other eastes enjoy their livelihood. Though grace of the Brahmanas, who are versed in the Vedas, and spiritual discussion, we have been instructed in the ways of the Reverend One. The Brahmanas are always contented with the complacency of their own actions of extending kindness unto all creatures. How excepting folding our palms can we return their kindness ? These greatest of ascetics then having been duly worshipped by the Paramount King Prithu rose up in the sky in the presence of all present there, and while so departing thence they praised the conduct of the King in high terms. O my dear Vidura ! Thereafter, being stationed within his own self with the aid of the spiritual instructions imparted unto him by those foremost of the pious, King Prithu, the son of Vena, considered all his desires satisfied. And consigning the fruits of all his actions unto the Reverend One, the king went on performing all actions resigning their fruits to God with due deference to time, place, ability and means. (45—50).

Thereafter, although the king lived as a householder and his kingdom continued to thrive yet he considered himself as merely an agent of all actions done for the well-being of his subjects, and resigned the fruits of his actions unto Sri Hari. His mind became dissociated from the attachment to sensual pleasures and his heart becoming free from all sorts of egoism he passed the days like unto the Sun in the sky. The king had no longer any attachment for anything of this world. Thus

carrying on spiritual communion and performing all actions disinterestedly, the king Prithu begat in due course of time on his wife Archi five sons. These five sons were all like his own illustrious self, and they were named Vijitaswa, Dhumakesha, Harjaksha, Drabina, and Vrika. Having his mind solely devoted unto the Reverend Achyuta, King Prithu assumed at different times the diverse functions of the Patriarchs (Lokapalas) for the protection of all creatures. Thus having pleased his subjects with his mind, appearance, sweet words and high qualities, Prithu was designated as "Raja" and ruled over the Earth, shining in renown like the second Moon. So ruling over the Earth the king used to gather revenue from the subjects and distributed them in time, just as the sun draws out the moisture of the Earth through its scorching rays and then showers same upon the Earth in time in the shape of rain. In effulgence and prowess, Raja Pritu was irrepressible like fire and invincible like Mohendra to all other Kings of the Earth. (51—56)

In respect of patience, Raja Prithu was like the Earth herself and in respect of granting boons he was satisfying the desires of his needy subjects. Like the ocean, Prithu was immeasurable as regards of gravity and intentions. He was firm in conviction like unto the Mountain Sumeru. In point of learning and erudition, Prithu resembled the pious king Yudhisthira. He was wonderful like unto the King of Mountains, the Himalayas, and in wealth he was like Kuvera, the God of riches, and like Varuna he used to keep wealth in secret, and in prowess and access he was like the wind-god. In temper king Prithu was so high-strung that he was deemed to be the Reverend Rudra. In personal gracefulness and beauty he was like Kandarpa (Cupid) and he was large-hearted like a lion, the king of beasts. In love towards his subjects, king Prithu was like Manu, and in lording over them he resembled the Reverend Brahma. In discussion on the Vedas, King Prithu was like Vrihaspati, the preceptor of the celestials. In control over the senses, he was the Reverend Vishnu himself. In devotion unto the kine, the Brahmanas, the preceptors and the devotees of Lord Vishnu, and also in bashfulness, humility, good conduct and in effort to do good unto all creatures he had no equal. His glories being chanted everywhere by men, women and other beings entered even the ears of

ladies in the harem, just like the piety of Sri Ramchandra, the Lord of Sita, is ever sung in the mouths of the pious. (57—63).

CHAPTER XXIII

KING PRITHU REPAIRS TO VAIKUNTHA.

The auspicious Maitreva went on saving:—Since getting instructions from Sanat Kumara, the son of Brahma and a master of yoga, regarding realisation of self King Prithu always meditated that he was stationed in the universal self. With the advancement of his age the desire of giving away of food, dedication of villages, etc increased in the mind of Prithu. While so passing on his days, one day considering himself to have advanced much in age he thought within himself thus:—"I have conferred sustenance and maintenance upon all creatures, mobile and immobile; I have protected the pious observances of the pious ones and have fulfilled the mandate of God, for which I was born. So there is no further necessity for my remaining in the stage of a householder. "Having so thought over in his mind, king Prithu made over the administration of the Earth, who was his own daughter, to his son, and himself with his wife repaired to the forest. The subjects felt the separation from the king too much and the Earth herself appeared to have been weeping out of pangs of separation from her father, the king Prithu. The king who had formerly set himself upon conquering the Earth now engaged himself with as much seriousness in hard penances. In obedience to his supreme control, the rites of the ascetics could in no way be disturbed there. At first the king began to live on roots and fruits. Thereafter, for sometime he lived on dry leaves, and after that he lived on water only for several fortnights and thereafter he lived only on air. During the summer season, Prithu would be patiently sitting with fire all around him even with the hottest sun over his head. During the rainy season again he used to live uncovered. During the winter he used to immerse himself in water up to his throat (but at all times) he used to lie down on earth. Being patient and self-controlled, and having conquered his passions and vital breaths, king Prithu underwent extremely hard penances being desirous of worshipping the excellent feet of Sri Krishna. (1—7)

Having the fruits of his past actions destroyed by con-

tinued practice of Yoga, and with his mind purified through hard penances, and having his six passions subjugated by dint of *Pranayama*, and having all bonds of the world severed, that foremost of men, the king Prithu, with the help following the excellent spiritual lesson which the divine Sanat Kumara had pointed out to him, went on worshipping the Supreme Lord. By dint of his unflinching devotion, the mind of the pious Prithu, became soon devotedly attached to Brahma. Having his mind and heart purified by the worship of the Divine One, Prithu soon acquired discriminative knowledge. This knowledge having been steadily acquired and develoved by meditation upon the Reverend One, he was able to sever the bonds of his heart, which is the stay of all doubts of the creatures. The sense of ego by which one considers the body to be his own having been destroyed, he being in communion with the Universal Soul he felt no further and having realised desires for apparent and seeming *Siddhis* (success). Subsequently King Prithu even renounced the Knowledge with which he severed the Knots of the heart embodying the doubts of the mind. For so long an ascetic, conversant with the powers of Yoga exercises does not acquire an inordinate attachment towards Sri Krishna after hearing of his glories, he can not get rid of ignorance. Having fixed his mind unflinchingly upon the soul and having attained to the state of Brahman, that foremost of heroes Prithu, on the arrival of the proper hour renounced his own person. (8—13).

Having put pressure on the anus with the heels, first of all Prithu gradually took the vital breath upwards from the region measuring two fingers lying between the anus and the root of the penis. Then holding the vital breath in the navel, then in the heart, and then in the throat, he took it steadily up between the two heart, and rows of his eye-brows. Then raising the said vital breath still higher up to the *Brahma-randhra*, the top of the head he became devoid of all worldly consciousness. Thereupon, he consigned the vital breath to the air, the hard portion of the gross body to the earth, the physical strength unto the fire, the senses to the ether and the watery portions to the water. Thereafter, Prithu consigned the earth to water, the water to fire, the fire to air, and the air to ether and the ether to the five senses and the five senses to the five undifferentiated fundamental elements whence each of them originated. Having then united the

elements with *Ahankara*, he again consigned it to the principle of *Mahat* in which all the qualities abide ; and *Mahat* also he consigned to the Soul. Previous to attaining this stage, King Prithu was a *Jiva* attached to the world and the worldly things and possessed of attributes, but now realising that he existed in his own real self or soul by virtue of the real knowledge, and apathy to the world, he renounced the distinguishing attributes of a *Jiva*.

Thus having related achievements of king Prithu, I shall (Maitreya went on saying) now give you an account of his great queen Archi who out of devotion unto her lord (husband) had followed him on foot to the forest although she was very tender and was not used to tread on the earth on feet. Although she had in the meantime been greatly emaciated due to devotedly following the hard pious penances of her husband (the king Prithu), and also due to adopting the mode of livelihood resorted to by the *Rishis*, still she did not feel any pain as she felt great delight to touch her beloved husband's hands. When she beheld that the body of her husband and lord of the Earth was deprived of all senses, Archi, the chaste one, bewailed for some time at the irreparable loss to herself and to the earth, and then making a funeral pyre on the summit of a mountain in the forest she placed thereon the body of her husband (king Prithu). Thereupon going through all the necessary ceremonies on the occasion, she took her bath in the mountain stream and having performed *Tarpana* (the water-giving ceremony) unto her lord of glorious deeds, and saluting the celestial deities stationed in the sky, she went thrice round the said pyre of her husband and meditating in her mind upon the feet of her husband entered into the funeral pyre. (14—22).

Beholding the chaste lady Archi so accompanying her husband, the king Prithu, the foremost of the heroes, in death, thousands of the wives of the celestials with their respective husbands became exceedingly delighted and conferred boons on her. On this occasion celestial music was played, and flowers were showered on the summit of that mountain, and the wives of the deities said :—

"Oh blessed indeed is this chaste lady Archi, who like unto Sree (Lakshmi) worshipping the Lord of Sacrifices, has followed with all her heart her own husband, the paramount lord of all

monarchs. Then again, by virtue of glorious deeds which can hardly be comprehended, Archi has literally surpassed all in following her husband, king Prithu, the son of Vena, to the sacred region above us. To one who strives for the acquirement of immortality though gifted with a transitory life, such a virtue as enables him to attain to the lotus-feet of the Reverend One, the state of Devahood is not difficult of attainment. The person who having been born as a man after great sufferings on the earth does not strive at all for the attainment of emancipation and is overwhelmingly attached to the world and its objects, brings about his own mischief like one left off by the Reverend One." (23—28).

The auspicious Maitreya said :—The wives of the celestials having chanted her glories as aforesaid, she reached the excellent region which her husband, Vena's son, the foremost of those conversant with the knowledge of the self or soul, had attained by dint of his unflinching devotion unto Achyuta. I have thus described (Maitreya said) unto you (Vidura) the life and deeds of the great and generous Prithu, the foremost of those devoted towards the Reverend One. Whoever will reverentially read or chant this sacred theme about the glorious king Prithu, or narrate same to other persons, shall attain to the excellent state acquired by Prithu. For reading this sacred narration, the Brahmanas shall be gifted with the effulgence of Brahma, the lord of creation ; the Kshatriyas shall be the lords of the Earth ; the Vaisyas shall be the masters of various beasts ; and the Sudras shall be pious. If a man or woman listens to this sacred narration reverentially twice daily, one who has no son, shall be blessed with it ; one who is poor shall get by great wealth ; one whose fame is unknown shall have it widely spread and an ignorant wight shall become learned. This theme is highly sacred and auspicious and destroys all the disasters of the mankind. (29—34).

The chanting of this holy narration enhances longevity, wealth and fame. It leads one to the attainment of celestial region and it destroys all iniquities. Persons desirous of attaining to consummation in piety, wealth and desire, should reverentially listen to this narration which is the way to the acquirement of four-fold objects *viz.*, *Dharma*, *Artha*, *Kama* and *Moksha*. If a king being desirous of victory, first listens to this holy theme and then proceeds against his enemy kings, in

that case those kings shall of themselves bring tribute unto that pious king, as they formerly did unto the illustrious Paramount king Prithu. Being dissociated from others and carrying unsullied devotion unto the Reverend One, a person should reverentially hear, narrate or read this sacred theme of Vena's son. O son of Vichitravirja ! This story is said to be highly meritorious. One who fixes his mind upon it, attains to the excellent state acquired by king Prithu. If a person being detached from the world, and with great love for them every day chants and listens to this story of Prithu and his noble character and glorious deeds, he shall acquire firm devotion towards the lotus-feet of the Reverend One, which is deemed to be the boat that can take us to the other end of the ocean of miseries of the world. (35—39).

CHAPTER XXIV

EULOGY UNTO THE DIVINE RUDRA

The illustrious Maitreya again began saying :—After the sovereignty of the Paramount King Prithu, his eldest son Vijitaswa ascended the throne and as such he then became the Paramount Lord of the Earth. He was very fond of his brothers, and he conferred upon each of his younger brothers a quarter of the Earth to rule. To Harjaksha he conferred the eastern side. The southern quarter he bestowed on Dhrumrakesha ; the west on Vrika ; and the north on Dravinsa. Having acquired from Indra the art of disappearing from view he was styled as *Antardhana*. He begat upon his wife Sikhandini, three sons named Pavaka, Pavamana and Suchi. These three sons were *Agnis* formerly and they took their birth as such under the imprecation of curse from the great sage Vashistha. Having suffered the full term of the said imprecation, they again attained to their own condition. Antardhana begat also another son on his another wife named Navaswati. That son of Vijitaswa was named Havirdhana. Vijitaswa did not kill Indra even after knowing him to be the obstructor of his father's sacrifice. For this reason Indra was pleased to impart unto him the art of *Antardhana* (disappearing at will from any one's view). So, passing on his days as a Paramount King for some time, once he thought of the duties of the kings such as the collection

of revenues, administration of justice and the levying of customs duties. So thinking of these, he considered them to be too trite in nature and practically retired from these duties with the intention of undertaking of a great sacrifice extending over a long period and he spent a lot of the hoarded monies in this. (1—6).

In that sacrifice, being cognisant of the Supreme Soul, he duly worshipped the Great Purusha who removes the afflictions of his votaries, and thus having been engaged in holy self-communion, or communion with the soul, he attained in a short time thereafter to the excellent region of the Reverend One. Havirdhana, the grand-son of Maharaja Prithu, begat on his wife Havirdhanee by name six sons named, Varhisada, Gaya, Sukla, Krishna, Satya and Jitavrata. Amongst them, Varhisada was greatly fortunate and became Lord Paramount, and was always engaged in ascetic observances and Yoga practices. Having celebrated sacrifices all over the Earth, as he did, every place was covered with the tips of Kusa grass directed towards east. At the command of Brahma, Prachin-varhi, as he was entitled lately, espoused the hand of Satadruti, the daughter of the ocean. Beholding Satadruti of youthful age, gifted with graceful limbs, well adorned with various valuable ornaments, going round the sacrificial fire of the wedding ceremony, Agni, the presiding deity of the said sacrifice, cherished amorous desires for her, as he once did for Shuki. With the jingling sound of the *Nupuras*, this newly wedded Satadruti conquered the celestials, the *Asuras*, the *Gandharvas*, the ascetics, the *Siddhas*, the Serpents and men of all castes and creeds. Prachin-varhi, the mighty one, begat on Satadruti ten sons. All those ten sons of Prachin-varhi were called Prachetas, and they were all equally observant of vows and pious penances. (7—13).

Having been commanded by their father, the mighty Prachin-varhi, to procreate progeny, all the Prachetas entered into the ocean for carrying on ascetic observances. There in the depth of the ocean, they adored for ten thousand years the lord of asceticism with hard penances. These Prachetas with great self-control meditated upon, recited holy names and reverentially worshipped the Deity according to the instructions imparted on them by the Reverend Siva, who was exceedingly delighted on seeing them so devotedly bent upon meditation at

the time of their so entering the depth of the ocean for that purpose.

At this stage of the narration, the illustrious Vidura asked :— "O Brahman ! Do thou be pleased to narrate unto me as to how those Prachetas could meet the Divine Siva on the way and also what did that Divine One delightedly communicate unto them ? O Brahman ! To meet the Divine Siva is hard of achievement by bodied beings. To encompass such desired for meeting with the Divine Siva, even the foremost of the sages, dissociated from the world has to engage himself in austere asceticism,— although the Reverend Siva is said to be enjoying bliss in His own self and being invested with His own dreadful energy sojourns on this Earth for the protection of the creatures created by Himself."

Thereupon, the auspicious Maitreya replied :—O my child Vidura ! Carrying on their crown the behest of their father procreate progeny, the pious Prachetas, delightedly repaired to the western quarter to practise their intended devout penances. (14—19).

Proceeding a little towards the west, the Prachetas saw a huge lake which appeared to be as deep as the ocean, and its water appeared to be as transparently clear as the mind of the great and the lake itself was full of various sorts of aquatic birds and animals. The extensive lake was filled with blue and red lotuses and *Kalharas* (a kind of lily) and it was resonant with the musical notes of swans, cranes, chakravakas and karandavas. The trees and creepers there were literally worked up with the sweet notes of the maddened black-bees and a great festival was made by the wind scattering the filaments of lotuses on all sides. Hearing the sound of *Mridangas* (a musical instrument made of earthen vessel set up with skin covers) and Panavas, and the charming songs of the Gandharvas, the Prachetas were greatly delighted. Then, on beholding the Prachetas so ariving at that lake, the foremost of the immortals having three eyes and blue throat (the lord Siva) was seen with a delighted countenance, shining like burning gold, with his followers around Him chanting His glories. On seeing the Divine Siva as such the Prachetas were filled with curiosity and reverentially bowed down unto Him. (20—25).

The divine Bhava capable of removing the miseries of the distressed and fond of the pious, became highly pleased with those princes (Prachetas) and said to them who appeared to him to be good-natured, conversant with piety and gifted with good character. The Reverend Lord Rudra said :—"Ye are the sons of Varhisada. I am cognisant of your devotional inclinations of mind. May good betide thee. With a view to favouring thee with desired boons I have come hither to present myself before thee. Such a person is beloved unto me who has sought shelter of the Reverend Lord Vasudeva, who is the Supreme Lord over Prakriti and Purusha. The person who is observant of his own religious duties, after hundreds of births attains to the state of *Brahman* and thereafter obtains me. But the votary of the Reverend Lord Vasudeva, even after his death attains to the state of Vishnu, which is beyond the influence of illusion, just as myself and the other deities would attain to His state, after the extinction of the corporeal frame. Devoted as ye are to the Reverend One, ye are dear unto me as unto him ; as unto the devotees too there is none dearer than myself. Do ye, therefore, attaintively listen to me what I say unto you. It is highly sacred, auspicious and blessed. I advise you to recite my instruction unhesitatingly, which should bring about your well-being." (26—31).

Thus, the divine Bhava having his heart stricken with compassion, recited to the princes standing before him with folded hands the glorious themes touching on the Reverend Lord Narayana, as follows : The divine Lord Rudra said,—"Oh lord ! Thine excellence tends to bring about the self-gratification of those leading persons who are cognisant of their own real self. May I attain to the said self-gratification. Salutation unto thee who dost perpetually exist in supreme bliss. Thou art indentical with soul and all. Salutation unto lotus-navelled Deity, indentical with the gross and subtle senses. Salutation unto Lord Vasudeva who is calm, who is above changes and who is self-manifest. Salutation unto the Lord Sankarshana, who is subtle, who is eternal, who is indescribable and who is again the source of destruction to all. Salutation unto thee by whom we can well comprehend the universe. Salutation unto Pradyumna who is identical with understanding. Salutation unto the deity Aniruddha who is

identical with the mind and the lord of senses. Salutation unto thee who art like the Sun, who dost by thine energy extend over the whole universe, who art above decay and extension, who art the road to Heaven, emancipation, and who knowest the heart of all beings. Salutation unto thee who art identical with fire, the instrument of the sacrifices performed by the four priests, who art the food for the ancestral manes, the food for the celestials, who art the divine Soma, and the master of the Four Vedas. Salutation unto thee, who dost grant gratification unto all creatures, in the shape of water. (32—38).

"Salutation unto thee, who art identical with the Earth, who art the body as well as the soul of all creatures and who art manifest in the form of the entire universe. Salutation unto thee, O lord, who art the protector of the three worlds, the air or the vital breath of all bodied beings. Salutation unto thee who art identical with strength, energy, power etc., and who art the ether as well through which is understood the meaning of all. Salutation also unto thee who art stay and support of the internal and external conduct of the creatures. Salutation unto thee who art the sacred region, highly glorious and who art identical with the motive power of all actions and also the cessation therefrom, the fruits whereof constitute the attainment to the region of the ancestral manes and of the celestials. Salutation unto thee who art identical with *Mahakala* (the dreadful Death) which is again the ultimate result of impious actions. Salutation unto thee who art the bestower of the fruits of all and who art all knowing. Salutation unto thee who art highly pious. Salutation unto the lord Sri Krishna who is gifted with ever unimpeded understanding, the Prime Purusha and the master of Sankhya and Yoga system of philosophy. Salutation unto thee who art the same with the Lord Rudra, who art the soul of the consciousness of ego, who art enveloped with three-fold energies, and who art Brahma from whom divine speeches have emanated. O lord! Do thou be pleased to manifest before us who art desirous of beholding that form of thine which is most beloved of thy votaries, and and that form of thine which is worshipped by those who are devoted to the Divine One, and that form which by virtue of its own qualities holds in relief all the senses, that form of thine

which is yellow like the cool cloud of the rainy season filled with all the graces, that form of thine which is bedecked with four arms extending to the knees and graced with all the well-formed limbs and a beautiful countenance. Thine eyes are like the lotus-petals ; thine eye-brows and the nose are beautiful, the rows of thine teeth are charming, the face is graced with beautiful cheeks and the beauty of thy ears has been enhanced by their being of equal dimensions. Thy form is verily beautified with two outer corners of the eye as if smiling delightfully. Thy head is full of curling locks of hairs. Thy yellow raiments resemble the filments of a lotus and two shining ear-rings hang down the tips of thy beautiful ears. There on thy holy person shine in great splendour, crown, bangles, necklace, *napura*, *mekhala*, conch-shell, discus, mace, lotus, garland and jewels. Like unto the manes extending over the shoulders of a lion, thy *Kaustubha* gem appears superbly prominent on thy wide breast and its shining splendour puts to shame a touch-stone with marks of gold. Due to the going in and coming out of breath the three folds of skin on thy abdomen having been rocked appear like the leaves of a fig-tree ; and thy navel is like a deep whirlpool with ripples and it seems that the universe is again entering unto its origin,the navel. (39—50).

"The complexion of the Deity is dark blue. On His waist is a yellow raiment which is again beautified with a golden *Mekhala* (a chain of gold). The Deity appeared to be more beautiful for possessing a couple of equal but charming feet, a pair of symmetrical thighs and well-proportioned knee-joints, O lord ! Thou art the preceptor of those who are overwhelmed with the quality of darkness. Do thou be graciously pleased to manifest unto us that form of thine graced with the pair of lotus-feet by reason of their having been radiant like the petals of autumn lotuses. The brilliance of the nails attached to those charming feet of thine dispells the darkness of mind and as such destroys the fear of thy votaries. This form of thine can be meditated upon by such fortunate persons who crave for self-purification, devotion unto which vouchsafes safe shelter unto them who are particularly observant of their respective religious duties. Thou art obtainable by only such persons who are unflinchingly devoted unto thee. Thou art on the other hand very hard to be got at by any other bodied beings. So those

abiding in the kingdom in Heaven and all those men who are perfectly cognisant of their own self equally desire to obtain a view of thy holy form. It is very hard even for the pious ones to worship thee and to adore thee with single-minded devotion who desires for the celestial bliss save thy feet. Although verily capable of bringing about the dissolution of the universe by expanding his eye-brows displaying immeasurable strength and prowess, the god of Death (*Kritanta*) even can not be proud of calling one to be his own who takes refuge unto thine feet. (51—56).

"(Siva said) even heaven or final emancipation can by no means be compared with half a moment's association with those who are exclusively devoted to the Reverend One, far less to speak of the kingdom of men who are subject to death. May we be united with those pious persons who have been externally and internally purified respectively with the sacred water and the chanting of thy glories, and also with those persons who have commiseration for creatures, whose souls are freed from anger and other passions and in whom the qualities exist, and this we shall deem as thy great favour. A person whose mind by being purified and blessed with devoted reverence unto thy pious devotees is not drawn towards external objects and does not immerge in the cave of darkness representing ignorance of mind, can perceive thine real state. Verily strange is thy *tattwa*. The universe exists in thee and thou art manifest in the universe. Consequently thine real state is identical with supreme Brahman of great effulgence and is eternally extensive like the sky. O Divine Lord! Although by thine own manifold illusory creative will thou hast been ever creating, preserving and destroying this universe, yet thou art thyself devoid of any and all changes. Thy energy of illusion however creates the sense of difference in the minds of the created beings but it does not affect Yourself. The pious Yogins, who with great reverence and various forms of sacrifice worship the holy form of thine which can be percieved by elements, senses and mind are described as the truly great ones both in the *Tantra* and the Vedas. But those who desire to acquire learning without devotion and worship unto thee are not really wise persons. (57—62).

"O Lord! Thou art the Prime Purusha. Though thine illu-

sory energy may be remaining dormant, yet it is capable of producing the three-fold qualities of *Sattwa* (goodness), *Rajas* (darkness) and *Tamas* (ignorance). Again, through those three-fold qualities are generated the principles of *mahat*, egoism (Ahankara), either (Akasa), wind (Vayu), fire (Agni), water (Rasa) Earth, the celestials, the Rishis and the other creations brought about by the inter-mixing of the fundamental elements and the entire universe identical with the manifestation of them all. The learned ones designate him as the Purusha, who having created four-fold bodies of beings by his own inherent energy, afterwards enters therein by dint of his subtle qualities. He, who enveloped with ignorance enjoys trifling objects of pleasures like a bee sucking honey collected by it, is called a worldly person. O Lord! Thou art He who hast the eternal *Kala* (Time) for his conveyance and thou art gifted with tremendous motion. Like unto the wind driving and destroying the clouds, thou dost move the elements through the instrumentality of elements and bring about the dissolution of the universe. Thy true nature is not within comprehension of the creatures or anybody else. Just as a serpent touches with its tongue the corners of the lips on account of hunger and pounces upon a mouse, so dost thou in the form of vigilant Death attack those persons who are much addicted to worldly objects, whose desire increases instead of being satisfied and who indulge in thoughts that they would engage themselves in those actions. As a person is destroyed by showing irreverence unto thee, so what wise man shall forsake thy lotus-feet which our preceptor worships and the fourteen Manus, afraid of destruction, adore thee with firm faith. O Brahman! O great Soul! Do thou become our refuge and shelter. With thee as our refuge, O Lord, we shall not be in fear, even though we are in great danger because the universe itself is overwhelmed with the fear from Rudra, the lord of destruction." (63—68),

Thereupon having eulogised the Reverend Narayana as aforesaid, the Lord Siva addressed the princes (Prachetas) saying :—"O ye princes! Do ye recite this prayer with purified hearts following your own religious worship and with your minds devoted unto the Reverend One. May good betide thee, considering the Deity as residing in your soul, the Deity who is the Great soul and who is existing in the soul of all creatures,

—do ye meditate upon and worship Him. Having received from me this instruction in Yoga, do ye follow the conduct of the ascetics and reverentially recite the prayer with minds under control. Formerly Brahma, the lord of creation, when desirous of procreating progency recited this prayer unto us and also unto his own son the mighty Bhrigu and others. Having been urged on for creation and having destroyed ignorance with the help of His hymn, we created various progeny. Whoever being devoted unto Lord Vasudeva shall recite this prayer with whole-minded attention and deep reverence, shall soon attain to well-being. (69—74).

Of all the auspicious objects, knowledge is the foremost and conduces to well-being, for by means of this knowledge as a bow one can easily cross over the difficult ocean of disaster. Whoever shall reverentially read this divine hymn narrated by me unto you shall thereby adore Hari whom it is so hard to worship. A person of tranquil mind shall obtain all desired-for objects from Him, the asylum of well-being, delighted with the recitation of this hymn as narrated by me. Forsooth he shall be freed from bonds of actions, who rising up in the morning, shall with folded hands chant this hyman or narrate it unto others. O ye princes ! Reciting with a devotional mind this hymn of the Great Purusha and Supreme Soul, which has been narrated by me, do ye engage yourselves in ascetic observances. In that case ye shall on the completion of the hymn obtain your desired-for objects." (75—79).

CHAPTER XXV

DESCRIPTION OF THE VARIOUS MISERIES OF THE WORLD

The auspicious Maitreya said,—Having been thus instructed by Lord Siva, the Prachetas duly worshipped him. Thereafter even in the presence of the said princes, the Divine Rudra disappeared. Thereupon, all the Prachetas, continually recited that divine hymn as instructed by Lord Siva and engaged themselves in devout penances in the waters for one thousand years. In the meantime, the gracious Narada, conversant with spiritual knowledge, awoke the father of the Prachetas (Prachin-varhis) from stupor, who remained inclined to actions. The divine Narada said,—"O king ! What well-being do thou expect from

thy actions? Neither the cessation of misery nor the attainment of felicity can be acquired by dint of such actions of yours."

At this the king Prachinvarhis replied saying:—"O great one! Do thou then describe unto me undiluted knowledge by which I may be freed from the influence of actions. My power of understanding having been bewildered by actions, I am unable to comprehend what is proper. Roaming in worldly ways and being attached to wife, children and wealth as a householder, no ignorant wight is capable of attaining to real knowledge." (1—6).

Thereupon the illustrious Narada replied:—"O patriarch! Do thou now behold the thousands of beasts which thou hadst ruthlessly killed in thy sacrifice. Remembering the torture inflicted by thee they are awaiting thy death and after your demise they shall wound thee with their horns made of iron. Listen to me. I shall describe unto thee an ancient historical story relating to the character of a celebarated king Puranjana by name. An impending end is awaiting thee and let me avert same through the narration of the sacred story touching on the character of king Puranjana. There lived in days long gone by a highly illustrious king named Puranjana. The king had a friend whose name and actions were not knnwn to the people. That king travelled all over the Earth in quest of a suitable place for comfortable habitation. But finding no place to his liking he felt disappointed and was overwhelmed with worries and anxieties. All the places of habitation (for the human soul) that he saw on the Earth were in his consideration not fully conducive to the satisfaction of his desires. (7—12),

Once on a time, however, he saw on the southern table-land of the Himalayas, a habitation for a human soul endued with all the auspicious marks and nine doors.

It was adorned with walls, gardens, mansions, ditches, windows and gates and iron summits. The houses there were made of blue jewels, transparent glass, *Vaidurjas* and various other gems and jewels, and resplendent with lustre. The city appeared like *Vogavati* (the city of the Nagas). It was embellished with assembly halls, courtyards, highways, sporting houses, markets, resting avenues, pennons, flags and altars made of corals. There was a garden outside the city which was enveloped with various

beautiful trees and creepers and a tank wherein were resonantly sporting diverse sorts of water-fowls. The beauty of the entire scene was enhanced by the branches and leaves of all trees shaken by the wind carrying the dewy drops and fragrance. (13—18).

In that place there lived various wild animals. but they did not injure each other. There was so no hesitation in entering the woodlands through fear of wild animals. The melodious musical notes of the cuckoos seemed to invite the travellers. There he saw coming thither of her own accord a beautiful damsel accompanied by ten servants, and each of these servants was the master of hundreds of females. She was full of youth and gracefulness, and was being closely guarded by a serpent of five heads. She came there in search for her husband. Her nose and teeth were very beautiful. Her cheeks were charming and her countenance was exquisitely captivating. She had two equally shaped and prominent ears. The beauty of her ears appeared to enhance the beauty of the ear-rings pendant from the ears. She was of dark-blue complexion and the cloth that she wore round her symmetrical waist was of yellow colour. Her waist was also highly graceful and was bedecked with a golden *Kanchi* (an ornament of that name). With her two agile feet emanating the sound of Nupuras she walked about like a celestial damsel. Her newly swelled breast announced the approach of youth, They were so equally growing that there was hardly a space between them. Covering the breast with the skirts of her cloth in her attempt to hide it she was stepping about with steady gait resembling that of a youthful she-elephant. Being pierced through by the shafts of her look, graced with bashfulness and sweet smiles and taking her eye-brows moving in love for the bow of Cupid, the god of love, the hero Puranjana accosted her in sweet accents saying :—

"O thou having eyes like lotus-petals, who art thou ? Whose daughter art thou ? Whence hast thou come hither ? Do thou tell me, O timid damsel, what dost thou wish to do in this garden near the city ? Who are these thy followers ? Who are those damsels and who is the serpent preceeding thee ? Art thou bashfulness incarnate ? Or art thou Bhawani, the goddess of speech or wealth ? Hast thou, having controlled thy mind, like an ascetic, come to this wood in quest of thy husband who

gets all his desires gratified by desiring for thy feet only ? Where has the lotus fallen from thy hand ? Thou art none of whom I have suggested names hereinabove, since thou dost touch the ground. Like unto Sree (*Lakshmi*) with the Lord of Sacrifices (Vishnu) gracing that excellent region, do thou, united with me, who am the foremost of the heroes of illustrious actions, grace this city. O fair one, do thou favour me, whose mind has been sundered by the shaft-like look of thine eyes and who has been greatly distressed by the divine lord of worldly attachment, who has been urged on by thine eye-brows walking in bashful smiles. O thou having graceful smiles, do thou uplift thy charming face and favour me with a full view thereof. Thy countenance is graced with beautiful eye-brows and thy eyes are adorned with two enchanting pupils which are covered with long dark curly hairs. In thy charming face is hidden armorous words but out of bashfulness it does not turn itself towards me." (19—31).

Puranjana having thus prayed for so impatiently, that damsel, having been enamoured of him and smiling welcomed the hero. She then spoke unto Puranjana as follows :—"O foremost of men ! I do not exactly know who is the lord of myself and also others. Nor do I know the family I have de cended from and also the name of that family. O hero ! I am not cognisant of the soul which is here to-day, nor do I know him who made this city as my habitation. O thou bestower of honours ! These are my companions and these women are my female attendants. When I fall asleep, these serpents keep watch and protect the city. It is fortunate that thou hast come hither. May good betide thee. O slayer of enemies ! All the trivial enjoyments that thou dost desire for, shall be gratified by me through my male and female attendants. O lord ! Do thou live in this city which has nine gates. Do thou live here for one hundred years, and I shall procure for thee all objects of thy enjoyments. (32—37)

Save thee with whom shall I enjoy ? Who is versed like yourself in the art of enjoyment in a sattwik manner with his passion under control ? One who forsakes enjoyments not prohibited by the Shastras and who is devoted of all thoughts relating to the next world and as well as of those relating to this is therefore like a beast. Where is happiness available as

in the like of a householder. In this order of life exist piety, wealth, desire, happiness of a son, fame, liberation and regions freed from grief of which even the ascetics are not aware. The wise say that leading the life of a house-holder is conducive to well-being unto the manes, celestials, *Rishis*, men and other creatures and thyself. O hero! In this world what female like me shall not accept a husband like thee arriving of his own accord, illustrious, generous and beautiful? O thou of mighty arms! What female is there whose mind is not attracted to thine serpent-like arms, who dost always travel for removing entirely the afflictions of the distressed with thine smiling looks full of compassion?" (38—42).

Narada continued:—"O king! In the manner aforesaid, having taken the vow, the said pair entered the city. O king! In that city they delightfully passed one hundred years in enjoyments. His glories were sweetly chanted here and there by songsters. Having been surrounded by females they sported there and in the evening they entered the lake. For the preception of diverse objects, there were seven doors on the upper portion of that city and there were two downwards. Of all those doors, five were towards the east, one on the south and two on west and one on the north. I shall now relate the names of those doors. Do thou attentively hear me, O king. The glow-warm and radiance are the two doors set together. With the help of these doors Puranjana perceives the forms in accompaniment with *Dyuman*. So *Nalini* and *Nolini* are the two doors set together. Assisted by *Abadhuta* Puranjana went to the kingdom of smell thereby. (43—48).

The door which is situate in front of the city (body) is the foremost and is called mouth. Puranjana residing in that City combining the organs of speech and taste used to go to the country named *Bahudana* and *Apana*. O king! The door on the south is called *Pitrihu*. Puranjana (the bodied-being) assisted by the organ of hearing attains to the northern Panchala kingdom. The door which is situate on the west is called *Asuri*. Puranjana assisted by the sensual organs, enjoys through it the trivial objects of enjoyments. On the back of it there is another door called *Nivriti* (the passage of excretion). Puranjana being assisted by the organ of excretion, passes excreta through it. Of all of the organs the arms and legs are blind for they have no

opening (that is to say, of themselves they are inactive). Through their help, Puranjana works and moves about. When Puranjana enters the inner apartment (the innermost recesses of the mind), being assisted by mind which has openings all over, he sometimes attains to delusion, pleasure and joy which originate from his wife and children. Being inclined to actions and having his soul possessed by desire, Puranjana is cheated like a a fool, and whatever he is commanded by his queen he follows. (49—56).

When his wife drinks, Puranjana also drinks. When she takes her food, he also eats. When she goes anywhere, he also goes. When she weeps, he too weeps. When she laughs, he also laughs. When she discourses on anything, he also discourses. When his wife runs, he also does the same. When she stands, he stands too. When she lies down, he too follows her. When she takes her seat, he also sits down. Whenever she hears, he too hears. When she looks at anything he also looks thereto. When she smells he also smells. When she touches anything, he too touches that. Whenever she grieves, he too follows her. When, however, she is delighted he too feels delighted, and whenever she is pleased, he too is pleased. Being thus imposed upon by his queen, Puranjana becomes deprived of all his natural accomplishments ; and although not desirous of being subject to another, Puranjana followed her like a toy-deer. (57—62).

CHAPTER XXVI.

DESCRIPTION OF THE WORLDLY DELUSIONS IN THE SHAPE OF HUNTING.

The auspicious Narada continued saying :—Once upon a time, Puranjana, ascending his car (the material body) drawn by five swiftly coursing steeds (the five senses) tied by two strings (attchment and love), the car having two wheels (virtue and vice), one *Aksha* (the principle of intellect), three pennons (the three qualities of goodness, energy and ignorance) and five knots (the five vital breaths of airs), the yoked steeds having one rein (Mind), the car having one charioteer (the understanding), one seat for him (Heart), two poles (Grief and sorrow) unto which are attached five objects (sound, smell, etc) which had

(seven coatings of skin) seven metals having five motions (that of the quality of goodness) and being adorned with valuable ornaments (mind and others), that king took up a huge bow and having been armoured with impenetrable mail and unending quiver of arrows hung on his back and having eleven commanders at his control repaired to the forest extending over five tablelands. Taking his bow and arrow Puranjana boastly moved about there for hunting. His mind was so much captivated by hunting that he renounced his own wife, who should not have been abandoned by him. Resorting to demonaic conduct and accordingly growing terrific and ruthless he, with his sharp arrows (anger and other passions), slew all the creatures of that forest. O king, there are fixed rules for hunting. The *Shastras* sanction the slaying of holy beasts according to necessity in famous sacred places for the performance of the sradh ceremony. The above-mentioned action being specified, the provision of slaying of animals was rather restricted. That is to say, whoever performs these actions as prescribed by the Shastras does not become sullied by sins. (1—7).

Numberless beasts were struck by the winged arrows of Puranjana. The animals began to lament so piteously that the kind-hearted persons could scarcely hear the heart-rending cries of beasts. Having slain numerous deer, boar, buffaloes, Gavayas, Rurus, and various other beasts, Puranjana was greatly tired. Thereupon, being stricken with hunger and thirst, he desisted from slaying animals any further and returned home. On returning home, and having bathed and taken food, he was relieved of fatigue and retired for rest. Having been adorned and bedecked with incense and sandal paste, with garlands and with proper ornaments all over, he desired for amorous sport with his wife. He was fed well, became relieved of fatigue and his mind full of delight he invoked Cupid, the god of love. (8—12).

But Puranjana did not behold his beautiful wife (gifted with good sense). Being unable to find out his wife, Puranjana became overwhelmed and accosted the female attendants of the queen saying, "O ye maids! Does everything go on well with you all and your mistress? My mind is beside myself, and all the splendour of my household does not please me so much as it did before. What wise man is not possessed by sorrow when there does not live in a house a mother or a wife? Who will

feel satisfied with a car which has no wheels ? Where is my sensible damsel who by her understanding saved me again and again when I was about to be sunk in the ocean of disasters ?"

The female attendants then replied saying, "O lord of men ! We do not know what your beloved wife wants to encompass. Behold thyself, yonder she is lying down on the bare earth." Thereupon, beholding his own wife lying down on the earth Puranjana, having his sense aroused by her company, became extremely depressed. (13—18).

While consoling her with sweet words, Puranjana was still very sorry at heart, because he did not behold in his beloved wife any sign of loving anger. Being well-versed in the art of caressing, he caressed her again and again and touched her feet and then taking her on the lap, he began to treat her fondly with his hands. Then he spoke unto his wife as follows :—"O fair one ! Unfortunate are those servants unto whom, when they are guilty, the masters do not mete out punishment for instruction considering them as their own. O thou having a slender form ! The punishment that the masters inflict upon the servants is in truth a great favour, in as much as a wrathful lad does not consider it as a source of instruction. O thou having fair teeth ! O thou having beautiful eye-brows ! O thou having a kind heart ! Thou art our mistress. We are your dependants. Do thou favour us by showing us your lotus-like countenance. Your charming face is graced with smiling looks down-cast due to bashfulness begotten of love, and the marks whereof are appearing splendid like black-bees. Thy countenance is all the more embellished with a beautiful pointed high nose and thy utterances are enchanting due to melodious accents. O wife of a hero ! I shall chastise him, if he be not born in the race of the Brahmanas, and a servant of the divine foe of Mura (Sri Hari) who may have offended thee. No such fearless wight is to be seen either in the three worlds or beyond them. Even if there be any such person, he shall renounce his life in fear from me. Never before I have seen thy countenance so dark with sorrow and divested of auspicious marks, wrought up with terrific rage and bereft of shining splendour and void of love. Why has thy well-grown breast been washed with tears and why thy lips resembling Bimba-fruits have not been painted with the juice of betel-leaves ? Do thou be pleased unto me who am

thy friend, who has committed an offence towards thee and who had gone out in a hunting excursion without obtaining a permission from thee. What woman would not gratify with proper service her husband who is obedient and abegging whose patience has been destroyed by the flowery shafts from the God of Love." (19—26).

CHAPTER XXVII.

Puranjana Forgets Himself.

The auspicious Narada said :—O great King ! Having so tactfully brought Puranjana under her control, Puranjanee (the wife of Puranjana) began to enjoy with her husband to her heart's content. Puranjana too, O monarch, welcomed the queen approaching him well-bathed, wearing an excellent raiment and rendered auspicious. Sometimes Puranjanee used to embrace him, and again Puranjana used to surround her shoulders. The youthful damsel used to reveal mysteries unto him secretly by which his conscience was clouded and he could not perceive that his lease of life was being gradually shortened in vain. Although high-minded, Puranjana, being inebriate, allowed himself to be laid down in the embrace of his queen on a costly bed and considered that passing days in enjoyments in this manner was a mark of real manliness. He became soon possessed by ignorance, and on account of his real understanding being enshrouded by darkness of egoism and ignorance he forgot his true self. O great King ! Thus enjoying his queen and having his mind sullied by lust, the youth of Puranjana passed away like a moment. Thereupon when he begot on his queen eleven hundred sons, half of the lease of his life was gone. (1—6).

After that were born of him one hundred and ten daughters, all of whom were possessed of good and noble character, they having in due course of time enhanced the glory of their parents. Having been begotten of Puranjana, they were known as Puranjanees. Puranjana, the lord of Panchala, united his sons enhancing the race of their sire, with becoming brides and conferred his daughters upon worthy bridegrooms. To each of his sons were born hundreds of sons by which the progeny of Puranjana multiplied rapidly in the country of Panchala. Being gradually attached to them, Puranjana was greatly possessed by

desires for worldly objects, and like unto thee performing many sacrifices in which numberless beasts were sacrificed, he adored the celestials, manes and lords of elements with various objects. While he was thus living regardless of the well-being of his own self, having his mind drawn by worldly relations, Kala (Time) who is always repulsive to those who are fond of wives approached him. (7—12).

That Kala (Time) is designated as *Chanda* and is the king of the *Gandharvas*. He is followed by three hundred and sixty powerful Gandharvas. Besides, there were an equal number of female *Gandharvas* dark and white who live in pairs and roam about in the city furnished with all desired for objects. The powerful protector of the city of Puranjana combated for one hundred years with these seven hundred and twenty *Gandharvas*. One man is hardly a match for so many, so the soldiers were greatly famished and the king being highly distressed in consequence thereof grew verily anxious along with the citizens and friends. Formerly being under the control of his wife and being addicted to trivial objects of enjoyments, he used to accept in his own city in the country of Panchala presents brought by various attendants and cosequently did not ever experience any fear. But now he became very much afraid. (13—18).

Kala has a daughter. Her name is *Jara* (decrepitude of age). To find out a match for her, that *Kala's* daughter, *Jara*, journeyed over the three worlds ; but nobody listened to her offer in marriage with her. On account of this unfortunate incident she was known as *Durbhaga* (unfortunate). At that stage Puranjana agreed to marry her. Thereat she was exceedingly delighted, and like Puru (Jajati's son) procured for him (Puranjana) an excellent boon. Once on a time, while I (Narada said) was descending down upon the Earth from the region of Brahma, she saw me and having been amorous to a great extent offered herself in marriage with me and said' "Do thou be pleased to marry me." As I declined her offer, she became highly enraged with me and imprecated a curse on me saying, "O Muni! since thou hast not satisfied my prayer, thou shalt not be able to remain at any place with peace of mind." Thus her expectations in me became baffled. At this I felt compassionate towards her. Thereupon being instructed by me, she had approached and accepted *Bhaya* (fear), the lord of *Javanas*, as her husband.

She addressed that lord of *Javanas* saying, "O hero ! Thou art the foremost of the *Javanas*, and my chosen husband. I do accept thee as my husband, and do thou also accept me as thy wife. I know well that any creature's prayer unto thee does never prove futile. (19—24).

"O hero ! People grieve for those two ignorant wights who do not give anything when prayed for and who do not accept when they are given a thing which is recognised both by the *Sashtras* and the people. Do thou, therefore, O gentle one, kindly accept me who am thus praying. The duty of a man consists in showing compassion towards the distressed."

Narada said,—O king, hearing those words of the daughter of *Kala* (*Jara*), the lord of Javanas expressed his desire of accepting her and smilingly replied her saying, "By the foresight of my wisdom, thy place has already been settled by me, whom the people do not welcome considering as inauspicious. Having thy course unseen, do thou enjoy this world built of actions. Do thou go and being assisted by my soldiers slay the people. This *Jara* (infirmity) is my brother, and do thou become my sister as well. I have also various other dreadful soldiers at my command. But being united with both of you, I shall travel over the Earth invisibly." (25—30).

CHAPTER XXVIII.

PURANJANA ATTAINS TO FEMALE FORM ON ACCOUNT OF HIS CONTINUALLY THINKING OF FEMALES.

The auspicious Narada said :—O king ! All the soldiers of *Bhaya*, the lord of *Javanas*, who were associates of *Mrityu* (Death), being accompanied by Prajvar (fever) and Jara (decrepitude), the daughter of *Kala* (*Time*) traversed all over the universe. Once they suddenly entered the city of Puranjana and found all entrances closed thereof. The city was filled with diverse objects of pleasure and it was being protected by an old and worn out serpent (life). *Jara*, the daughter of *Kala*, who enfeebles a person immediately she possesses, then forced into the city and was exceedingly delighted. While *Jara* was so engaged in enjoyment, all the *Javanas* infiltered from all sides by various gates and began to assail the entire city. Puranjana was very proud of the city. Therefore, seeing the city so battered he was

stricken with sorrow and as he had many relations, he was greatly overwhelmed on account of attachment towards them. Being embraced by *Kala's* daughter (decrepitude), Puranjana was divested of beauty, hilarity of heart and had his soul attached to worldly objects. His understanding had also gone astray and he was forcibly divested of all riches by the *Gandharvas* and the *Javanas*. Thus being shorn of strength, beauty and riches he became entirely powerless and bed-ridden. (1—6).

Beholding his city thus disfigured and perceiving his sons, grand-sons, councillors and servants all going against and not welcoming him, and above all finding his wife not friendly towards him and himself being further more possessed by the daughter of Kala, and his whole kingdom of Panchala sullied by enemies,—Puranjana became absolutely overwhelmed with dreadful anxiety and he could not find out any remedy whatsoever. Though he was thus dispirited, he had still in him inordinate desire for objects of enjoyment which were however shorn of their essence by the daughter of *Kala*. Though reluctant, still the king Puranjana had to leave the city which was besieged by the *Gandharvas* and *Javanas* and was greatly assailed by Jara, the daughter of Kala. *Bhaya's* (Fear) elder brother *Prajvaras* (fever) then approached the city and being desirous of satisfying the favourite of his brother (*Bhaya*), he burnt the city. The city having been thus burnt down, the king Puranjana ever sporting with his men, was grealty sorry along with the citizens, servants and children. (7—12).

The city having been possessed by *Kala's* daughter, the protector of the city was also attacked by *Prajvara* and was overpowered by *Javanas*, and he was greatly sorry. Being greatly afflicted, he trembled in consequence thereof and could not stay there, just as a serpent goes out of a burning hollow of a tree, and he desired to go elsewhere. Having his frame slackend all over, manliness overpowered by the Gandharvas and his throat obstructed by the Javanas, Puranjana began to weep. Thinking of his daughters, sons, grandsons, daughters-in-law, sons-in-law, retinue, house treasury and dress, in which his claim was only left, and the impending separation with his wife that wholly worldly minded Puranjana grew anxious and dispirited. He then bethought within himself as follows :—"Myself repairing to the next world, this my beloved wife shall live alone and husband-

less. At that time perhaps she shall repeatedly lament for the distress of her children and pass on her days with a sorrowful mind. (13—18).

"Alas ! This my beloved wife never used to take her bath before I did, and she never took her food before I took it. She used to be highly terrified whenever I had been angry and she always silently put up with my remonstrances without ever giving any reply. She consoled me whenever I foolishly did anything and she has now been pulled down with sorrow. Though she has given birth to a heroic son, will she not follow these household duties ? These my sons and daughters are very much pulled down and they have none to look after them. On my departure from this world they shall live like persons whose boats are shattered in the midst of an ocean."

Narada said, Maharaja ! The nature of Puranjana (bodied being) represents in reality Supreme Brahman ; so that he should not have bewailed in the manner that he did. While he was thus bewailing with a depressed heart, *Bhaya* (Fear) being determined to assail him approached him there. Having him bound hand and foot by the *Javanas* like a beast, *Bhaya* (Fear) carried him to his own place. Life and senses of Puranjana were then greatly worked up and bewailing all the time he followed *Bhaya* (Fear) to his region. The serpent (vital breath) which was kept within the city (body) having gone away leaving the body,—the corporeal frame of Puranjana soon decayed and combined with the elements. Having been forcibly drawn by the powerful *Javanas*, Puranjana was possessed by ignorance and he could not therefore remember his former friend (God). (19—25).

The beasts which had been mercilessly slain by Puranjana during his life in sacrifices had too well bore the cruel remembrance. The souls of those beasts now saw Puranjana in the same region and they took up axes in great anger and with that weapon they severed the body of Puranjana into pieces. Being now in the region beyond worldly life and having thereby lost his past recollection, Puranjana was sunk in endless darkness (the darkness of hell). Thereupon, on account of his being sullied by the continual association with females, the soul of Puranjana suffered greatly the extreme miseries of the hell-life for one hundred years. For thinking in his mind the form of a female being at the time of leaving his worldly body (at the time

of his death), the soul of Puranjana, after suffering the hell-life for one hundred years as aforesaid, assumed birth again as a handsome woman and was born in the house of the lion-like king of Vidarbha. Thus born as the daughter of the king of Vidarbha, in due course of time, she took the vow of being wedded to the mightiest of the then heroes. Having defeated in conflict various other kings in the wedding ceremony, of the daughter of the king of Vidarbha Malayadhhaja, the invincible king of Pandya, the terror of enemies, espoused her. Malayaddhaja begat on her an exquisitely beautiful daughter having dark eyes and also seven powerful sons who were in due course of time the kings of the countries known as Dravira. (This daughter is a figurative expression for devotion unto Lord Srikrishna). The seven sons mean,—hearing, chanting, remembering, serving, adoring, worshipping and servitude ; that is to say the seven kinds of devotion. (26—30).

Narada again began saying :—O king ! Each of the said seven sons of Malayaddhaja had *Arvudas* (ten crores) and *Arvudas* of sons who enjoyed the whole world during the reign of Manu and even long thereafter. O king ! Agastya espoused the daughter of king Malayaddhaja of firm vows and he begat on her one son named Drirhachyuta. The son of Drirhachyuta was named Idhmavahu. Having divided the kingdom of the whole earth unto his sons, the royal saint Malayaddhaja, being desirous of worshipping the lord Sri Krishna, repaired to the mountain named Kulachala. Having renounced his palace, children and all worldly objects of attachment and enjoyment, Vaidarbhee (the daughter of king of Vidarbha) having inebriete eyes, followed Malayaddhaja (the king of Pandya) to the Kula mountain, like unto moon-light following the moon inseparably. There were the rivers Chandrasara, Tamraparni, and Vatodoka. Having bathed in the sacred waters of those rivers, he used to wash off his external and internal impurities. Living on fruits, roots, trunks, seeds, leaves, flowers, grass and water, Malayaddhaja was greatly famished and remained engaged in devout penances. (31—36).

Thus being engaged in devout penances, the royal saint Malayaddhaja was unmoved by the influences of various climates and seasons such as winter, summer, autumn and rains as well as thirst, attachment and hatred, happiness and sorrow and used

to regard them all in the same light. Having thus controlled his senses, vital breath and mind by means of meditation and restrictions, he practised self-control and he then perceived himself as stationed in Brahman. Being quiescent he lived there for one hundred celestial years like a post and carrying devotion unto the divine Vasudeva he did not know any other body. Gradually he came to realise that the *Paramatman* is manifested in the body, etc. He also perceived the *Paramatman* was separate from the body. Thus knowing the *Paramatman* as different from the body, as in a dream one seeing that his head has been chopped off considers the soul separate, he then desisted from all actions. O king! Being instructed by the Reverend Lord Sri Hari, acting as the Preceptor, the pure knowledge of the royal saint Malayaddhaja shone brilliantly on all sides. He then perceived himself existing in the *Paramatman* and the *Paramatman* in him. Thereafter renouncing even such perception he desisted from the world. (37—42).

Vaidarbhee too, renouncing all objects of enjoyment, and considering her husband, the foremost of the pious ones, the royal saint Malayaddhaja, as a god, with great delight of mind dedicated herself unto the service of her husband. Wearing a bark, performing hard penances and with her hairs growing unto a braid she kept company with her husband, who ceased to exist like the brilliant fire burning in a piece of wood. Not knowing that her husband had died, being seated still in that calm posture, she went on serving him as before. While so adoring and worshipping, she failed to perceive heat in her lord's feet and only then she was worked up with anxiety like unto a she-deer which had gone astray from her flock. She then began to lament and bewail considering herself poor and friendless; her breast was bathed with tears and she loudly cried around in the forest. While so bewailing, she said, "Rise up, rise, O great king, O royal saint, it behoves thee, to save the world, girdled by oceans, which has been terrified from robbers and impious *kshatriyas*." (43—48).

Following her husband to the forest and thus bewailing now by his dead body, she threw herself at her husband's feet and continually shed tears. Then, having made a funeral pyre with fuel, she placed thereon her husband's body and setting fire to the pyre, she, lamenting the loss of her husband and separation

from him, made up her mind to follow him. At that time a high-souled Brahmana, a friend of hers in previous birth consoled her with sweet words befitting the occasion. That Brahmana spoke unto her as follows :—Who art thou ? Who is this person lying down, for whom art thou mourning ? Dost thou recognise me as thy friend, with whom thou didst before this enjoy the happiness of friendship ? Even if thou dost not remember me, do you not recollect that in previous births you had friends ? O friend, thou renounced me and searched for a place being engaged in the enjoyment of worldly objects. O worshipful one ! Both of us were the two ganders in the lake on the Himalayas named Manas-Sarobara. Having left the shelter of a house, both of us lived there for one thousand years. (49—54).

"O friend ! Being addicted to trivial pleasures, thou didst go away leaving me behind. Thou didst traverse the whole world, and in course of time beheld a city built by a woman. That place was very charming. O friend ! There existed five gardens, nine gates, one guard, three apartments, six houses, five markets and five supports, and it was owned by a woman, O friend ! Five objects of senses are the five gardens ; the nine *pranas* are the nine gates ; *teja* (energy), *jala* (water) and *annya* (rice) are the three apartments, six *indriyas* (senses) are the six *Kulas*, five motive powers are the five market places, and the five elements the five ingredients. A person under the influence of his energy enters the city and accordingly does not know himself. There, being touched by a female, thou wert engaged with her in the enjoyment of trival pleasures and didst forget thy initial Brahmahood ; and thus by the association of that female, thou hast attained to this cursed female form. Thou wert not the daughter of the king of Vidarbha, nor this person is thy friend and husband ; and also thou wert not the husband of that Puranjani by whom thou wert kept within the said city of nine gates. (55—60).

In the former birth, thou didst consider thyself as man, and now thou dost regard thyself as the best of females. These are the creations of my energy of illusion and have no real existence. In fact we are both pure. Do thou behold our true state. Thou art identical with me and not separate, and I am also identical with thee. O friend, the wise having knowledge of self do not

observe any difference between us both. As a person beholds his only self as doubly divided in a mirror in the eyes of men so is the difference between us both. The gander lost her memory being separated from God, but now receiving instructions as stated above from her friend she came to know of her real self and her recollection was again restored.

Narada again began :—O Varhisman ! I have thus given thee spiritual instruction under the pretext of Puranjana's story, since the divine lord of the universe is pleased with such allegorical stories.

CHAPTER XXIX.

Explanation of the story of Puranjana.

The Prachinvarhis said :—O illustrious Sir ! I have not been able to comprehend fully the sense of the story. The wise persons can understand it and not we who have been stupified with worldly actions.

The auspicious Narada replied :—First of all do thou try to know him whom I have described as Puranjana. He is the male being through whom is manifest this body, which has sometimes one leg, sometimes two, sometimes three, sometimes four, sometimes many and sometimes is without any. And he, whom I have described as the unknown, is the friend of that person—the God. He is unknown. People cannot know him either by name, qualities or actions. When the person desires to possess completely the qualities of *Prakriti*, then he regards the body having two hands, two legs, and nine doors as the best city. And know that female as the sense of understanding by whom such ideas as 'my, mine' etc. are created in one's mind; and stationed in this a person enjoys through the organs of senses various sensual objects. The senses are her male friends and the faculties are her female friends, by whom are engendered knowledge and actions. Then, the vital breath, which has five fold actions. is the serpent with five hoods. (1—6).

The highly powerful commander of both the senses and the faculties is the mind. The country of Panchala is the five objects of sense wherein exists the city of nine gates. The two gates are respectively the two eyes, two nostrils, two ears, mouth, organs of generation and excretion, through which gates

the person having those organs goes out. The two eyes, two nostrils and the mouth are gates situate on the east, the right ear is the gate on the south, the left ear is on the gate on the left and the organs of generation and excretion are gates on the west. The two eyes made together are termed *Khatoya* (glow-worm) and *abirmukhi* tending towards appearance. By these the person gifted with eyes, percives the forms manifest through them. Nolini Nalini are the two nostrils and the smell is the fragrance, through which smell is felt in the air. The market place is the mouth and the organ of tasting is the one that feels the taste. The word shop means conduct and the wonderfully cooked rice is the four types of food, *Petrihus* means the right ear and *Devahus* means the left ear. (7—12).

The *Shastra* describing how a man should engage in actions and desist therefrom is named Panchala. Listening to the Shastra with the organ of hearing, a person attains to the region of the ancestral manes and the celestials. The western door, which I have described as demonaic is the organ of generation, and the trivial objects mean the association with females ; the word *Durmada* means the organ of generation and the word *Nirhiti* means the organ of excretion. One fond of *Darmada* and *Nirhiti* goes to the Vaishasa hell. The two blind organs are the hands and legs of a man with which a man works and moves about. The inner apartment is the heart, and that one having doors on all sides is the mind by which a man attains to ignorance, delight and joy. The soul being instructed by the understanding, the queen, follows her as it is influenced by qualities and influences others through them. The car is the body, the senses are the horses, the speed is the time, the two wheels are virtue and vice, the qualities of goodness, energy and ignorance are the three qualities ; and the five vital breaths are the five ties or fetters. (13—18).

The mind is the rein, the intellect is the charioteer, the heart is his seat, the two poles are sorrow and ignorance, into which five objects of senses are thrown, and the seven metals constitute the coat of mail. Gifted with the power of desire, he goes out on hunting excursions in pursuit of desire ; the eleven senses constitute his army and by five senses he enjoys objects of desire. The *Kala* entitled *Chandavega*, represents the year, and the days of the year are the Gandharvas, the nights being represented by

the females of those *Gandharvas*. The number of days in the year is three hundred and sixty which moving continually steal away the lives of men. *Jara*, the daughter of *Kala*, is the name for decrepitude whom the people do not welcome. To carry on destruction, *Mrityu*, the lord of *Javanas*, took *Jara* (decrepitude) as his sister. Mental agonies and diseases are the powerful army of the *Javanas*. Of the two fevers, *Prajvara* is very powerful in expediting the death of people. Being distressed by various afflictions, super-human, elemental and spiritual,—a person enveloped with the quality of Rajas for one hundred years. (19—24).

His *Atman* is devoid of qualities, yet the actions of *Prana* (the organs of vitality, hunger, thirst, etc.) and those of senses and of the mind (as determination, etc.) being ascribed to the *Atman*, persons begin to think of the pleasures of the worldly objects and engage in actions involving the ideas such as "I, mine, etc." Then a person, although self-manifest, not knowing the divine soul, the great preceptor, is attached to the qualities of *Prakriti*. Then, proud of qualities, he, losing self-control, engages himself in actions and is born again according as they proceed from goodness, energy or ignorance. If his actions originate from the quality of goodness, then he attains to the region of light wherein manifestation is sufficient. If they proceed from the quality of activity they are born in the region where there is profuse effort. If they originate from the quality of ignorance, they are born in the region where there is dreadful sorrow or grief. Sometimes they are born as men, sometimes as women, and sometimes as eunuchs. Thus a *Jiva* is born either in the race of celestials, men or animals according to the nature of actions performed by him. Like an unfortunate dog, being stricken with hunger and thirst, he goes about being born from house to house, and according to the destiny (result of the actions performed by him) he meets somewhere with happiness and somewhere with afflictions. (25—30).

In proportion to one's mind being engrossed by desires a creature attains to the higher, middle or lower region of his birth, and he meets with good or evil association after birth according to the merit of the actions performed by him forming the sum total of his destiny. Though the three kinds of miseries, super-human, elemental and spiritual, have their respective

remedies, there is no cessation of his afflictions. Just as a person carrying a huge burden on the head places it occasionally on his shoulders, so is the nature of the remedies. If a person places that burden on his shoulders, his weariness is not entirely removed thereby. In like manner remedies cannot be expected to effect an entire cessation of the afflictions. An action is not a complete remedy of the actions performed in the past lives, inasmuch as both of them originate from ignorance like unto a dream in a dreamy state. O sinless one ! Even when the objects do not exist, the world does not cease to exist, for like unto a person walking in dream, it exists in the mind in the shape of a discriminative property. This world is full of troubles on account of their being attached to self, but by unflinching devotion unto the preceptor of the universe, Lord Vasudeva, worldliness is removed. (31—36).

Dovotion when directed to the Divine Vasudeva, produces consummate knowledge and dissociation from the world. O royal saint ! By reverentially listening to and by reading everyday the themes relating to Achyuta, a person soon acquires devotion unto the Reverend One. O king ! Wherever high-minded and pious men, devoted to the Divine One assemble having their minds worked up with the desire of chanting or listening to the glories of the Reverend One, the sacred and nectarine stream of the glories of Madhusudana (the slayer of the *daitya* king Madhu by name) issues out from the mouths of those great ones ; who forgetting themselves attentively hear those themes are not stricken with hunger, thirst, fear or sorrow. Even though naturally and daily the creatures are assailed by hunger, thirst, fear or sorry, they do not cherish attachment for themes relating to lord Sri Hari, which they ought to do. Even Brahma (the lord of patriarchs), the divine Girisha (the lord Siva), Manu, Daksha and other patriarchs such as Sunaka and other ascetics, as well as Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasistha, myself (Narada) and the other sages cognisant of Brahman, masters of speech, although searching by means of austere asceticism and self-absorption, cannot see the omniscient Great God of all. Following the Vedas, which are highly extensive and pregnant with endless meanings and teachings, and worshipping the deities in accordance therewith through the prescribed incarnations, they are not able to know the Great God. (37—46).

Whenever a person thinking of Vasudeva within himself is favoured by Him, he renounces his attachment to worldly actions and ceremonies as are laid down in details in the Vedas. Do thou not, therefore, O Varhisman, consider the actions which are seemingly real, to be real. They sound pleasant unto ears, but have no concern with reality. The persons of sullied understanding who consider the Vedas as preaching *action* only, do not correctly understand the true spirit of the teachings of the Vedas, because they are not cognisant of that region wherein resides the Divine Janarddana (the lord Vishnu). Covering entirely the Earth with Kusa grass and slaying numberless beasts in sacrifices performed by thee, thou art proud of thyself to be a great sacrificer, and therefore being ignorant thou dost know only the region attainable by actions and not what is the real goal. Only that is true action in which the Reverend Lord Sri Hari is propitiated and only that is true learning which produces devotion unto the Reverend One. Lord Sri Hari is the soul and lord of all created beings and is the independent instrument or cause of them. All created beings should, therefore, take resort to His lotus feet from which proceeds the well-being of mankind. That person is really learned and wise who thinks "He is my most beloved, He is my soul and from Him there is not the least fear." O foremost of men ! Only the Lord Sri Hari is really learned and omniscient and as such He is the preceptor of the universe. Thus, thy question have been answered by me fully hereinabove and doubts clarified. Hear me again most attentively. I shall reveal unto thee another mystery. (47—51).

"Just see behind thy back a deer standing, which is about to be pierced through by the arrow of a hunter. The deer, without being alert for such an imminent danger is roaming about in search of trivial pleasures, and is amorous by sporting with his beloved (a she-deer). He is lost in hearing the humming of black-bees, and as such he does not know that there are leopards near about trying to satisfy their appetite with the flesh of deers and other animals, and also that just at his back is standing a hunter aiming his terrible shaft to kill him. O king ! It behoves thee to be cognisant of thy own real self. Having thy heart severed like unto the deer pierced by the shaft of the hunter, thou art passing thy days in the harem of fair damsels

gifted with the charm of beautiful scented flowers, longing day and night for objects of enjoyment, as trivial as the fragrance or honey of flowers. Thou art solely attached to thy wife. Thy ears are tempted to hear the charming conversation of thy wife and children, resembling the enchanting humming of black-bees. Thou residest in thy palace disregarding the lapse of time day and night, the passing time robbing thee of the duration of thy life. Death is most certainly ever at thy back ready to take thy life, like the hunter with his dreadful shaft standing behind the deer. Considering within thy mind the actions of thy soul resembling those of the deer, do thou block up the course of thy mind as well as of the external senses like unto the ever-flowing stream of a river. Do thou also renounce association with females adept in the charming conversation of love and amorous sports. On the other hand do thou delight in God, who is the ultimate refuge of all creatures, and at the same time gradually desist from trivial pleasures of the world."

Thereupon the king Prachin Varhis replied saying :—'O Brahman ! I have heard thy above instructions with great attention and I have deliberated over them in my mind. Methinks my preceptors did not know them, else they would have instructed me about them. O Brahman ! Thou hast removed a great doubt of my mind. But I have another great point of doubt in which even the Rishis of controlled senses feel bewildered. (52—57).

Renouncing the body on this earth by which actions are performed, a creature assumes another birth in the next life and in that new life he feels the consequences of the actions performed by him in his previous life. These are the words of those who are well-read in the Vedas and I have heard so by conversing with them. The actions which are performed according to the Vedas immediately disappear and are not manifest.

The auspicious Narada replied the king, saying as follows :— The same body by which actions are performed in this world and the same subtle body in which mind exists before the agent is separated, cause man to feel the consequences thereof in the next world. That is to say, though grosser elements are destroyed with death, the subtle elements still remain in which the mind exists, and it is by this subtle form that a person feels the consequences of his actions in the next world. As a person,

renouncing the living state, enjoys in his dreamy state the actions which exist in him in the shape of impressions, so does he after death by taking up other bodies. From the various bodies which a person assumes in mind saying, "These are mine, I am a Brahmana, etc." he obtains various accomplished actions, on account of which he is born again. Mind is determined by the action and consciousness of senses. So, by mind the actions of the pristine body are determined. (58—63).

If an object in its real form or nature is not perceived, seen or heard in this body, how can one conceive it in his mind? Therefore, O King, the existence of a subtle body is essencial for a man, or else how can he conceive an object in his mind? It is the mind through which is manifest the previous form of a man and it is the mind again that acquaints him with the condition that he will attain to in future. As sometimes a thing unheard or unseen of before appears in mind, so are many incongruities relating to place, time and action are conceived of (as seeing an ocean on the summit of a mountain and seeing a star during the day time and the chopping off of one's own head, etc.) All objects in their due order brought within the ken of mind and perception of senses, appear as worthy of being enjoyed and are actually so enjoyed. All men are gifted with minds. As darkness is manifest with the beams of the moon, so this universe is manifest in the mind enveloped with the quality of goodness (*Sattwa*) and devoted to the meditation of the Divine One. (64—69).

So long as the ulterior action of intellect, mind, senses, object and qualities exists, the ideas such as "myself and mine" are not destroyed in a man. In sleep, stupor and grief consequent upon the destruction of a favourite thing, on death or decrepitude, the consciousness of ego is not manifest in consequence of the senses being incapable of performing their respective functions. The consciousness of ego is not so much manifest in a person either when he is in the embryo or is a mere stripling, like unto the rays of the moon invisible in the dark half of the month; but it appears clear in a youthful person through his eleven senses. Though all the objects do not exist in him, still he is not divested of worldliness; he is like a person addicted to worldly objects attaining to the accession of wealth in a dream. Thus, when the subtle body identical with five elements, the qualities

and sixteen manifestations, combines with consciousness, it is called a creature. By this subtle body a person takes and renounces the gross form and attains to sorrow, joy, happiness, grief and fear. (70—75).

"As a leech does not entirely leave a blade of grass before it gets hold of another, so a person, though dead, does not forsake the attachment for his previous body, unless by the consummation of actions undertaken in that body, he attains to another. O Lord of men! Mind alone is the root of worldliness unto creatures. Thinking of the objects of senses a man repeatedly engages in actions. So long as action exists there is ignorance too, and so long as ignorance exists bodies are tied to actions. To remove this ignorance, do thou with all thy heart worship the Lord Sri Hari and behold this universe as identical with Him from whom proceed creation, preservation and destruction thereof." (76—79).

The auspicious Maitreya said :—Thus did the pious Narada, the foremost of the votaries of the Divine One instruct the king in the true Nature (*Swarupa*) of God and the course of creatures (*Swarupa* of the Jivas).

Thereupon, bidding good bye to the king Prachin Varhis, Narada repaired to the region of *Siddhas*. Then, having commanded his sons to protect the subjects, the royal saint Prachin Varhis repaired to the hermitage of the illustrious ascetic Kapila. There having worshipped and meditated upon the lotus feet of Govinda (Lord Vishnu) with great devotion, with single-minded quiescence and having been dissociated from the world the king Prachin Varhis attained to the state of being in communion with the Reverend One. O sinless one! The divine sage Narada, thus describing the spiritual knowledge, said :—"Whoever shall hear of and make others listen to this, shall be freed from the subtle body."

This sacred narration on the glories of the Divine Mukunda (Lord Sri Hari) emanating from the holy mouth of the foremost of the divine sage Narada, sanctifies the three worlds and purifies the mind of all beings. Whoever shall reverentially hear this sacred narration, shall be freed from all worldly bonds and shall no longer roam about in this world. This wonderful spiritual knowledge obtained by me, destroys the consciousness of ego and the doubt as to how one suffers the consequence of actions in his next life. (80—90).

CHHPTER XXX.

LORD VISHNU GRANTS BOON UNTO THE PRACHETAS.

The auspicious Vidura asked :—O Brahman ! How could the Prachetas (the sons of Prachin Varhis) mentioned by thee attain to *Siddhi* (consummation of success in asceticism) after having pleased Lord Sri Hari through chanting of eulogious hymns unto Him as per instructions of the divine Lord Rudra ?· O thou disciple of Vrihaspati ! Indeed those Prachetas having obtained the above teaching from the Divine Lord of mountain (Girisha, Siva) became favourite followers who in their turn being a favourite of the Lord of Emancipation (Vishnu), might well have secured liberation or emancipation ; but what did they attain to this or in the next world ?

Thereupon the illustrious Maitreya replied :—Satisfying the behests of their father, the Prachetas reciting Rudra's hymn in the waters of the ocean and by performing sacrifices and ascetic rites, propitiated the Reverend One (Lord Hari). After ten thousand years, the eternal Purusha having removed their afflictions, appeared before them in that form in which the quality of goodness was predominantly full. Like unto the clouds on the summit of a mountain Lord Sri Hari was seated on the shoulders of His celebrated carrier Garuda. He wore a yellow raiment and had the *Kaustubha* jewel hanging from His neck which was dispelling the darkness of the quarters. His face and cheeks were gracefully beautified with brilliant ornaments of gold. He had a diadem on His head. In His eight hands were eight weapons. He was worshipped by His followers, the ascetics, the celestials, and His glories were being chanted by His carrier Garuda in the form of a Kinnara. (1—6).

He was gracefully adorned with garlands of wild flowers. His grace was all the more enhanced with Lakshmi being situated in the midst of His embrace of eight arms. The Prime Purush, looking upon the sons of Prachin Varhis (Prachetas) with gracious disposition, spoke unto them the following words in voice grave as the rumbling of the clouds. The Deity said :—

"O ye princes ! Just ask of me your desired boons. Good shall betide ye. I am pleased unto you all for your brotherly feelings, by virtue of which you do not observe different forms

of religion. Whoever will everyday in the evening think of you, shall consider his brothers as identical with his own self and shall cherish love for all creatures. Those shall be conferred upon by me their desired-for boons and excellent understanding, who with collected mind sing Rudra's hymn and worship me every morning and evening. Since you have delightfully satisfied the behests of your father, this your charming glory shall spread all over the world. An illustrious son shall be born unto you and he shall equal Brahma in accomplishments and his progeny shall fill up the three worlds. (7—12).

"O ye princes ! You are not married yet. From the Rishi Kandu, Apsara Promlocha obtained a daughter having lotus eyes. With a view to frustrating the growing power of Kandu's asceticism, the celestial king Indra deputed the said Apsara Promlocha to put obstacle in the way of the asceticism of the Rishi Kandu. Promlocha was able to secure the love and amorous pleasures with the Rishi Kandu, and in consequence she was big with a child. While she was returning to the celestial region after having put down the Rishi's merits, self-control and asceticism, she is said to have left off the embryo on the tree. That girl (the daughter of the Apsara Promlocha) on the tree crying in hunger, the king Soma (the Moon) took pity on her and put unto her mouth his finger dipped in nectar. You (the Prachetas) have been commanded by your father to procreate progeny. Do you, therefore, follow my advice and soon marry that excellent damsel, the daughter of Apsara Promlocha. You all do not differ with one another in character and accomplishments. That damsel too does not differ from you in religion and character. She has already surrendered herself unto you, her worthy husbands. Do you therefore be wedded with her. By my boons unto you, with unimpeded prowess, you shall then enjoy for one thousand years worldly and heavenly objects of enjoyment. Thereafter by dint of your unflinching devotion unto me, all your desires and sensual appetites shall be destroyed, and desisting from sensual objects of enjoyment you shall attain to my excellent region. O my dear ones ! Leading the life of a householder is not a source of bondage unto those persons, who even after entering that life, assign all their actions unto me and who delight in spending their time by chanting my glories. I am the Omniscient and Absolute *Brahman*, and appear in the minds of the hearers,

which sounds new with every word, through the words of those who chant the glories of *Brahman*. By so listening to my glories people visualise *Brahman* and become identical with it. Thus those who seek refuge in the Reverend One are not influenced by sorrow, ignorance or delight." (13—20).

The auspicious Maitreya said :—The impurities of ignorance and darkness of sullied understanding having been destroyed through the grace of the Reverend One, the Prachetas with folded hands and in heavy words, chanted the glories of their best of friends the Lord Janarddana, who had thus spoken unto them for initiating them into true manliness.

The Prachetas addressed Lord Sri Hari saying :—Salutation unto thee, O lord, who dost destroy all worldly afflictions and whose high qualities and great name have been pointed out by the Vedas as leading to the accomplishment of all objects, who art above the comprehension of mind and beyond description by speech and whose way cannot be known by the senses. Salutation unto thee, O Lord, who art pure quiescent, dost always exist in thy true form (*Swarupa*). Although Mind seems to be the evident cause of the manifested world, thou art the Lord, who by thine illusory energy dost assume the forms of Brahma, the lord of creation, and others for the creation, preservation and destruction of the universe. Salutation unto thee, O Lord, who art the pure essence, by whose light of real knowledge the darkness of worldliness is destroyed. O Lord ! Thou art Vasudeva, Krishna, and the master of all devotees. Salutation unto thee, O Lord, who art lotus-navelled, who dost wear a garland of lotus and who hast lotus feet and eyes resembling lotus-petals. Salutation unto thee, O Lord, whose raiment is yellow like unto the filaments of a lotus, who art the refuge of all elemental creations and the witness of all the worlds. (21—26).

"By this thy divine and auspicious form, endless miseries of the world are destroyed and with a view to favouring us, who are verily distressed, thou didst manifest thy form unto us. O Lord ! They deem themselves immensely favoured, if these people are remembered by thee in proper time considering them as thine own. Stationed in the hearts of the poor people, who attain to beatitude for being thought of by thee, thou art fully cognisant of their wishes—dost thou not then know their innermost desire and prayer ? O Lord of the universe ! Even dost

thou wish to hear of the prayer from our own mouths. We say that thou, who dost instruct us all in the attainment of the paths of emancipation, who art thyself the real course of men, mayst thou be mercifully propitiated with us all who are poor people. Still do we pray for thine being propitiated. Thou art the foremost lord of all, and thou art only capable of granting all desires to all creatures. There is no end of thy prowess and it is for this reason that thou art known as *Ananta* (eternal). As once having obtained a *Parijata* tree (a celestial flower-tree of that name celebrated for the sweet scented flowers of that name) a black-bee does not seek for any other tree, which is easily available, similarly once having obtained thine lotus-feet, what boons should we pray for ? (27—32).

But as thou commandest us to ask for some boon, then we pray of thee this favour that so long we shall be taking our birth in this world being clouded by thine illusive energy under the influence of actions may we, however, in our various births be fortunate in associating ourselves with thine best of votaries. We do not compare even the heaven or final liberation with a minute portion of association with thy votaries, what to speak of other commonly desired-for objects of mankind ? There is no anxiety in their company of those thine votaries before whom thy sacred glories are chanted, by whom all thirst is satisfied, who are harmless towards all creatures, and who being dissociated from the world, always chant thee for the names relating to the Divine Narayana. What timid wight shall not long for the association with them who are like holy pilgrimages and who travel for sanctifying the earth with their sacred feet ? O God ! For a momentary association with thy friend the divine Bhava (Siva), we have obtained thee who art the best physician for this world hard of being successfully treated and even thou art the only refuge against death. (33—38).

"O Lord of the universe ! We have studied well all the Vedas. We have pleased our preceptors through reverential worship, and we have propitiated the Brahmanas and elderly men by our devotion and services. We have welcomed those worthy of respect, the friends and brothers, and renouncing malice and enmity we have satisfied all creatures. May all our devout austerities which are performed in depth of waters without any food for many long years, be directed towards encompassing thy

satisfaction who art the Prime Purusha. Being unable to witness the end of thine auspicious glories, Manu, Brahma, the divine and other sages whose souls were purified by asceticism and true knowledge, chanted thy sacred names and glories according to the best of their respective might. And in accordance therewith we have also tried our best to sing this hymn on thee. Salutation unto the Prime Purusha, who is purity identified, equal everywhere and who is Vasudeva and in whom the quality of *Sattwa* (goodness) predominates."

The auspicious Maitreya again began saying :—On being thus hymned by the Prachetas, Lord Sri Hari, fond of His votaries, delightedly spoke unto them as follows :—

"So be it." And though His departure was not agreeable to them whose eyes were not satiated still, the Lord Sri Hari of unimpeded course repaired to His own hallowed region.

Thereupon, issuing out of the waters, the Prachetas saw that the kingdom of their father was without a king. For want of cultivation, the Earth was covered with various trees which were so high that they appeared to be obstructing the region of the celestials and therefore the Prachetas became greatly enraged with those trees. (39—44).

With a view to freeing the earth from trees and creepers, O king, the Prachetas in great rage produced from their mouth fire and air as would be found tremendously devastating as at the time of dissolution of the universe. Then beholding the trees being turned to ashes by the fire, the patriarch Brahma came there and by his reasonable words of instructions pacified the terrific anger of the Prachetas (the sons of Varhisman). The trees that were still left on the earth, having been advised by the self-create (Brahma) conferred upon the Prachetas their daughter (the daughter of Apsara Promlocha left on the trees).

Then, by the command of Brahma, the Prachetas married the said fair damsel Marisha by name, from whom was born Daksha. He was no other than Daksha, the son of Brahma who was born in the race of Kshatriyas for his once disregarding the Lord Siva. He was that Daksha, who when *Chakshusha Manwantara* set in having his former form destroyed by time and being commanded by Divine will, created progeny. Thus being born unto Marisha by the Prachetas, with his own effulgence he clouded that of others and for his abilities in actions he

was called *Daksha* (adept or skilful). This Daksha was deputed by Brahma in the task of the procreation of progeny and he again engaged all other patriarchs such as Marichi and others in the same work. (45—51).

CHAPTER XXXI

PRACHETAS REPAIR TO FOREST AND ATTAIN EMANCIPATION

The auspicious Maitreya said :—O Vidura ! With the lapse of one thousand divine years, the Prachetas acquired discriminative knowledge. Thereupon they remembered the behest of the Reverend One saying, "Ye shall attain to My excellent region." They then consigned the charge of their wives unto the hands of their sons, and leaving their home for the forest to take up the vow of *Sannyasa* they came to the western quarter on the east of the ocean where Jajjaei Rishi had performed *tapasya* and had attained to the consummation of his austere asceticism. There they were initiated into that knowledge of self by which one considers other beings as identical with self. While they were seated having controlled the vital airs, mind, speech, external vision and the several prescribed *Asanas*, quiescent and straight, and having unflinchingly fixed their minds upon the Supreme Brahman, they found there the divine sage Narada, worthy of being worshipped by the celestials, *daityas* and other creatures. On seeing the divine sage so arriving there, they rose up from their respective seats out of respect for him, and having bowed down unto him they offered him a worthy seat. On finding him comfortably seated they worshipped him duly, and then addressed him as follows :—

"O thou best of the divine sages ! Has your journey to the place been quite safe and welcome ? It is due to our good fortune that we meet you here. O Brahman ! Like unto the sun, your journey leads to the fearlessness of all. O lord ! Being attached to the world, we have well-nigh forgotten what all we had in the past been instructed by the divine lord Siva and the Reverend Lord Sri Hari. Do you, therefore, impart unto us the real spiritual knowledge by which we may cross the ocean of the world which it is very hard to get over." (1—7).

The auspicious Maitreya again began :—Having been thus requested by the Prachetas, the divine sage Narada after con-

centrating his mind upon the Reverend One of illustrious glories replied to the Prachetas.

The auspicious Narada said :—That birth of mankind is the true birth, that action is the true action, that life is the true life, that mind is the true mind, and that word is the true word by which the illustrious Lord Sri Hari, the soul of the universe is served. Save this of what good use is the three-fold birth, namely the union of the seminal fluid and blood, the ceremony of *Upanayana* (the ceremony of being initiated with *Gayatri Mantra* and being invested with the sacred thread) and that of *Diksha* (Spiritual initiation) ? Of what avail are the actions performed according to the injunctions of the Vedas, and of what benefit is a long life like that of the celestials ? Of what good is the listening to the recitation of the Vedas, discourses on asceticism, pious conversation, accomplished intellect, strength and the sharpness of the senses ? Where the Lord Sri Hari capable of conferring knowledge of the self or soul does not exist, what benefit there is in Yoga, Sankhya, knowledge of self, asceticism, the study of the Vedas, and performing austere vows and penances encompassing other kinds of well-being ? Soul is the dearest of all the objects dear to man, and Lord Sri Hari is the soul of all creatures, inasmuch as He destroys all their ignorance and He is dear unto them. Therefore, how can there be any other object dearer than Him ? (1—13).

Just as by sprinkling of water into the root of a tree, all its branches and trunk are nourished ; and as by the nourishing of the vital breath (*Prana-vayu*) all the senses are sustained, so by the adoration of Lord Achyuta all the deities are worshipped. Just as water coming out of the sunny clouds during the rains enter into it again in time (during the summer season) ; just as all creatures, mobile and immobile, terminate in the earth ; so do all the elements and qualities mingle and end in Lord Sri Hari. O ye Princes ! As darkness or light gradually terminates in ether, so also all the energies and influences of the stream of qualities namely of goodness, energy and ignorance terminate in the Divine One. Do ye, therefore, worship Him considering Him as identical with Brahman, the *jiva-soul* in you, He being the One soul of all creatures (Paramatma). He is the governor of this universe. He is the Prime *Purusha*. He is the foremost of all, who by His inherent energy destroys all the qualities.

The Lord Janarddana (Vishnu) is speedily propitiated by practising mercy unto all creatures, which being shown easily brings under control the senses. Stationed in the minds of the pious, due to their constant meditation and purity of their minds freed from desires, Lord Sri Hari does not like to recede therefrom, considering the pious ones to be brought under His refuge. Ever loving towards His votaries and delighting on their devotion, Lord Sri Hari does not accept the worship of these vicious-minded persons who being proud of their wealth, education and heredity, disregard or neglect the pious ones thinking them to be poor. Therefore, what grateful person should even for the least period of time forsake that Reverend One, Who is perfect in Himself, and being compassionate unto His votaries does not even accept the service of Sree (Lakshmi) who always accompanies Him, or of the kings cherishing fulfilment of desires on even that of the celestials ?" (14—22).

Thereupon the auspicious Maitreya again said :—Thus, O king, narrating unto the Prachetas the sacred glory of the Reverend One, the divine sage Narada, born of the self-create Brahma, proceeded to the region of Brahma. The Prachetas too listening to the illustrious themes on the Lord Sri Hari as narrated by the divine sage,—the theme that removes the sin of mankind,—began to meditate upon the lotus-feet of the Lord Sri Hari and in due course of time attained to His region. O Vidura, Thus, in reply to what thou didst ask of me, I have described unto thee every thing through the above conversation impregnated with the glories of Lord Sri Hari between the divine sage Narada and the Prachetas.

Then, the illustrious Suka said :—O foremost of kings ! Thus the progeny of king Uttanpada, Manu's son, has been fully narrated above. I shall now describe unto thee the descendants of Priyavrata. Having acquired from Narada, the knowledge of self, the king again enjoyed this earth, and dividing the kingdom amongst his sons, he attained to the region of the Divine One. Listening to the glorious themes of the Reverend One as narrated by Rishi Maitreya, Vidura's devotion was greatly increased. He then again bowed down unto the feet of the ascetic and meditated in his heart upon the lotus feet of the Divine One.

Then Vidura said :—"O thou master of great asceticism ! Thou art full of compassion, and thou hast been good enough to point out unto us how beyond the quality of ignorance resides the divine Lord Sri Hari Who even comes within the view of His poor votaries."

Having thus welcomed and saluted the illustrious Maitreya, the pious Vidura proceeded towards Hastinapur with a view to seeing his kinsmen. Whoever shall daily listen to these sacred themes relating to the Prachetas who had dedicated their minds unto the Divine Hari, shall acquire long life, wealth, psosperity, fame, auspiciousness and good condition in after life.

BOOK V.

CHAPTER I

ADMINISTRATION OF PRIYAVRATA AND HIS DEVOTION TO KNOWLEDGE.

The auspicious king Parikshit said :—O great ascetic ! I understand that the life of a house-holder is fettered by his actions, the actions themselves resulting in and leading towards the development of individuality which is termed as egoism. O foremost of the twice-born ones ! I further understand that by entering into the life of a house-holder, a person becomes attached towards the world and the worldly objects. Why then did Priyavrata, who had self-knowledge, and who was a great devotee of the Reverend One, enter into the life of a house-holder and attach himself to it ? O thou best of Brahmanas ! I think, persons like Priyavrata who have renounced company and who are god-minded, ought not to find pleasure in the life of a house-holder attached to worldly-objects. O thou Brahmana saint ! The minds of the great ones are ever reposing under the blissful shade of the Reverend One's lotus-feet capable of relieving the miseries resulting from lust and other passions. Such persons are not deemed to be attached to relations such as wife, children, etc. I am, therefore, labouring under a great doubt as to how even being attached, as Priyavrata was, to wife and children and the house-hold, he could succeed in attaining to the *summum bonum* and also how he could centre his thoughts unswervingly unto Lord Sri Krishna.

On hearing the above words from the king Parikshit, the auspicious Sukadeva replied saying :—Yes, you have truly said so. Those persons whose hearts revel in the honey springing from the lotus-feet of the Reverend One of absolute excellence and who devote themselves unto Him, regard that their highest welfare lies in discoursing about Him so much loved by the greatest anchorites. Nor do such persons forsake the same although obstacles stand in the way to its fulfilment. A great votary of the Reverened One, as he was,

Priyavrata after being initiated into the contemplation of the self or soul resolved upon observing the regulations relating thereto and attained to the knowledge of the greatest good in consequence of his having reverentially served unto the auspicious feet of the divine-sage Narada. At the very outset, collecting his thoughts Priyavrata began to practise meditation and dedicated unto the lord Vasudeva the active energies of his sensual organs. Knowing him to be possessed of various administrative qualities, (Priyavrata's father) Manu entrusted him with the task of governing the kingdom. But at first Priyavrata refused to accept that task. Although it was improper to disobey the desire of his father, yet Priyavrata having known that the exercise of the function of a king was unreal, felt that discomfiture might result from such a source. This was firstly the cause of his refusing to take up the task of governing his father's kingdom. (1—6)

Coming to know of this intention on the part of Priyavrata, the Primaeval Reverend Lord Brahma, in company with the Incarnate Veda and his sons Marichi and others, descended from his own region entitled *Satyaloka*. O king! Just as a monarch comes to know of the designs of his subordinate and tributary rulers through his spies, similarly the Lord of Creation, the self-sprung Brahma comes to learn of the purpose of the universe through its prosperity or decay. Learning the aforesaid intention of Priyavrata, Brahma left his region with a view to seeing Narada and began to descend by degrees. On the way the sky-ranging deities such as Mohendra and others paid their adorations unto him; and the *Siddhas*, *Saddhyas*, *Gandharvas*, *Charanas*, ascetics etc, sung eulogy unto him. Beaming like the moon, the Lord of Creation descended upon the *Gandhamadana* mountain (a celebrated mountain of that name) illumining the caverns of the mountain by his own splendour. There in a cavern of *Gandhamadana* mountain, Narada was engaged in imparting unto Priyavrata knowledge of the self or soul. At that time, Manu had also come there for the purpose of taking back his son Priyavrata. On seeing the swan-vehicle, Narada came to know that Brahma had come. Instantly all the three there

(Narada, Priyavrata and Manu) stood on their feet and began to chant hymns unto him holding in their hands the articles of worship. Thereupon the divine-sage Narada, holding before that Deity the articles of worship, began to sing in sweet accents His merits, His glories and His supreme excellence. Thereafter Brahma smilingly looked at Priyavrata showering great affection unto him and spoke unto him as follows ;—

"O my son ! Carefully listen to what I say. It is improper to attribute defects to the Divinity who is of immeasurable power. Resigning yourselves unto Him, you and your father, and also the divine sage Narada, this spiritual preceptor of yours, and even I myself obey His behests. Nobody can directly or otherwise alter His creations by means of hard austerities, learning or spiritual discipline strength or intelligence, nor can by means of interest or righteousness counteract His acts. (7—12)

"O Priyavrata ! Being subject to the influence of birth, death, grief, stupefaction, fear, pleasure, and pain, the creatures in the universe assume this god-gifted body in order to perform their acts throughout the life. No creature can do anything independently of Gods, Being bound fast by His mandate representing a rope, and by influence of the three principles (*Gunas*), action and words such as *Brahmana* and others, we offer him articles of worship. Just as an ox or a similar quadruped animal with cords passing through its nose executes the wishes of a man and works for him, similarly we execute the wishes of the Lord and for Him. O Priyavrata ! Just as a man possessing the vision can guide at his will a blind man either to the shade or the shine, even so the Lord at His will causes us to be bodied in the form of birds or beasts or any other animals ; and in that state of existence, in obedience to His mandate, we enjoy pleasure and suffer pains in those bodies. As a person even after awaking from his slumber, recollects his dream, so even after having been emancipated one continues to enjoy his acts, being reft of all consciousness of self and thus bears one's body. But such a person does not reap the results or fruits of the qualities, acts, or desire of his former body. A person, who without having first

subjugated his senses, wanders from forest to forest, becomes ever dogged by the influences of the six foes,—the mind and the five organs of senses. On the other hand, a person who has conquered his senses and is as such centered in himself, meets with no harm even by leading the life of a householder. A person desirous of conquering the six passions, should at first living in his household attempt at practising self-control. When the passions are thereby weakened, he should travel elsewhere, and then he like a person living in a fortified fort after having vanquished his powerful enemies, has nothing to fear from anybody. By resorting to the fort in the shape of the lotus-feet of the lotus-navelled Deity, thou hast vanquished the said six powerful enemies ; and O Priyavrata, do thou now enjoy, as long as thy body remains, the pleasures conferred on thee by the Reverend One ; and thereafter, being dissociated from the world and its objects of attachment do thou adore thy real self." (13—19)

The illustrious Suka-deva then again began saying :— Having been thus instructed, Priyavrata, the great votary of the Reverend One, feeling the insignificance of his own self, reverentially lowered his head in salutation unto and accepted the instructions of Brahma, the Divine Preceptor of the three worlds. Having been duly worshipped by Manu, and meditating upon his own form which he did not ordinarily display, the Divine Brahma repaired to his own region which was above the comprehension of mind and speech,—Priyavrata and Narada listfully looking at him. Manu's desire was thus satisfied by Brahma. Having consigned the charge of protection and preservation of the entire universe to the hands of his son according to the counsel of the divine sage Narada. Manu too withdrew himself from the worldly enjoyments which were like unto a dreadful tank full of poisonous water. By continually meditating upon the lotus-feet of the Divine Prime Purusha, by realising whom all the bonds of the world are snapped, all his desires were burnt down and Priyavrata's mind was purified. Being again entrusted with work, Priyavrata ruled the Earth through the will of the Divine Lord of the Universe to enhance the glory of the Great. He espoused the daughter

of the Patriarch Viswakarman named Varhismati. Priyavrata begat upon his wife Varhismati, ten sons, all of whom were like unto him great in character, accomplishments, actions. beauty and strength. He also begat upon his wife a daughter who was named Urjaswati. The ten sons of Priyavrata were named Agnidhra, Idhmajihva, Jajnavahu, Mahavira, Hiranyaretas, Ghritapristha, Savana, Medhatithi, Veetahotra and Kavi. The names of these ten sons of Priyavrata were named after the ten names of Agni (the God of fire). (20—25).

Of the said ten sons of Priyavrata,—three viz. Kavi, Mahavira and Savana lived the lives of perpetual celibacy, and practising the knowledge of self from their very boyhood at last attained to the state of *Paramahansas*. In that state of their lives, they all acquired great self-control and became mighty Rishis. By their continued meditation upon the lotus-feet of lord Vasudeva, who is the asylum of all creatures and the refuge of the terror-stricken, and by dint of their great devotion, they were successful in stationing in their purified hearts the Reverend One who resides in the hearts of all. Thus consigning the attribute of body to Pratyagatma they became identical with Him.

On another wife Priyavrata begat three sons who were named Uttama, Tamasa and Raivata who were all lords of *Manwantaras*. While his three sons,—Kavi, Mahavira and Savana,—were so engaged in the practice of self-control, that high-minded lord of the earth, Priyavrata, ruled the kingdom for eleven *Arvuda* years (*Arvuda* means ten crores). At the twang of his bow stretched by his highly powerful hands, even persons not inclined to piety and justice yielded without any fight. Priyavrata engaged himself in enjoyment day and night with his greatly beloved queen Varhismati. At this state his good sense and understanding seemed to have suffered defeat due to enjoyment, merry sports, bashfulness, smiles, jokes, etc. He was like one losing all knowledge of his former self. While the Divine Aditya (sun) went round the mount Sumeru, only half of the Earth was lighted and the other half was dark. At this creation of day and night due to the rounds of the sun, Priyavrata felt displeased and he took the vow, "I shall make

day of a night." Thereupon, ascending a swift coursing car, dazzling like that of the sun, he made seven rounds behind it (the sun) himself appearing as the second sun. His power was greatly enhanced by his unflinching devotion unto the Reverend One. (26—30).

When Priyavrata was so making the rounds, Brahma the four-faced deity appeared before him and said,—"My child ! Do you desist from doing so ; that is not your duty." The seven ditches that were created by the wheels of his celebrated car, became the seven oceans by which the seven insular continents have been created. Jambu, Plakshma, Salmali, Kusha, Krauncha, Shaka and Pushkara, are the seven insular continents and the dimension of each is twice that of its preceding one, and they all lie situate around the ocean. The seven oceans are respectively of salt, juice of sugarcane, nectar, clarified butter, curd, milk and pure water. These oceans are around the seven insular continents, and the seven insular continents are around the seven oceans. Each of these oceans is of an equal dimension with the continent that it encircles ; and they all lie separate on the outside of the continents. Priyavrata, the husband of Varhismati, conferred his kingdom with the seven continents upon his seven sons namely Agneedhra, Idhmajihva, Jajnavahu, Hiranyaretas, Ghritapristha, Medhatithi and Veetahotra. Each of the aforesaid princes were thus placed in charge respectively of one of the aforesaid continents. Then Priyavrata gave away his daughter Urjaswati unto *Sukracharya* (Usana) the spiritual guide of the Daityas (Asuras). Sukracharya begat on Urjaswati a daughter Devajani by name. This sort of wonderful achievements is not an impossibility with those persons who by the dust of the lotus-feet of the Reverend One have controlled their six passions. Even a mean person who recites the sacred name of the Reverend One is immediately freed from the worldly bonds. (31—35).

Previously while taking shelter at the feet of the divine sage Narada, Priyavrata had a true understanding about the unreality of the kingdom, etc. Once considering a himself in his company as one whose real object in worldly life has not been realized that king of incomparable energy and prowess

(Priyavrata) repented saying, "Alas! What a tremendous iniquity have I perpetrated. Through the overwhelming influence of the powerful passions, I have been thrown down into this dark well of worldly desires which are begotten of ignorance. Oh, fie on me. I have become a play-deer in the hands of my wife." Thereupon, having arrived at the true knowledge of self by the mercy of the Great God, Priyavrata divided his kingdom amongst his devoted sons. Thereafter having renounced his once beloved queen now like a dead body, and also having renounced the other worldly objects of attachment, the king Priyavrata followed the sacred path of piety as has been pointed out by the illustrious divine sage Narada.

Such an iron determination towards renunciation arose in his mind as a result of the instruction of the divine sage Narada and by virtue of his devotion unto the lord of the universe Sri Hari. The slokas that were written relating to the glories of the king Priyavrata will now be narrated by me, as follows :—

Who else but God is capable of accomplishing the wonderful actions which were performed by Priyavrata? That illustrious king by journeying in his celebrated car in his attempt at destroying darkness for ever, had as a result created the seven oceans. By him it was that the Earth was settled and encircled by waters; it was divided into seven insular continents, and as such the dissensions of mankind were put a stop to. Then again, the divisions of the various insular continents were laid out by the rivers, mountains and forests. It was the illustrious king Priyavrata who considered all the wealth of the Earth, Heaven, the land of mortals, Yoga and actions as hell. And the votaries of lord Vishnu were his favourites." (36—41).

CHAPTER II

THE NARRATION RELATING TO AGNEEDHRA.

The auspicious Suka said,—His father Priyavrata having been thus engaged in living the pious life, Prince Agnidhra at the command of his father keeping his view steadily fixed on righteousness, began to rule inhabitants of Jambu-

dwipa, treating his subjects like his own children. Once upon a time, that prince Agnidhra, who lived the life of an ascetic, being desirous of having offsprings, went to a cavern of the Mandara mountain which was the sporting ground of the celestial women (the wives of the immortal deities.) On his arrival there and having procured various necessary articles for worshipping the Lord of Creation of the world, that royal saint Agnidhra became deeply engaged in worshipping Him. Having understood the intention of Agnidhra in entering upon such rigid austerities, the Prime Purusha deputed the celebrated Apsara Purvachitti by name who was then singing in the celestial assembly to satisfy the prince's desire. According to the behest of the Deity the Apsara Purvachitti went to the glade near which Agnidhra was engaged in meditation. The groves of that hermitage looked charming with various clustering trees bearing intertwining golden plants on their trunks,—and resounded with the melodious notes of couples of birds like peacocks living on land. That grove was also graced with aquatic fowls, ruddy geese, and various other feathered species; and that place was resonant with their notes which excited sonata of other birds living on land. That place contains tanks brimful of transparent water and the watery expanse of those tanks was covered with lotus blossoms. On hearing the tinklings of the *Nupuras* (ornament worn on feet) adorning the feet of the Apsara, who was then singing symphonious songs and dancing there, weaving at each step charming, amorous and dainty patterns, the son of the lord of men slightly opened the buds of his eyes, which had been closed on account of his having been sunk in spriritual contemplation. (1—5).

Thus opening his eyes Agnidhra saw the Apsara. On seeing near by that celestial damsel while she was smelling a fragrant blossom,—as charmingly as a black-bee would be clinging to a lotus filament,—and throwing captivating looks on the prince like arrows thrusts in the hearts of the people by Cupid and also displaying her enchanting gaits, blandishments, sportive movements, sweet accents in amorous songs, eyes and graceful forms,—all that would highten even the delight of gods, far less to speak of men,—with her rounded

breast, braid and zone trembling charmingly on account of her coursing hastily to avoid the black bees maddened with her odorous breath existing with her liquor of life flowing from her face,—the prince Agnidhra came under the sway of the deity Makaradhhaja (having the mark of Makara on his insignia or banner).

Thus having been bewildered by amorous emotion, the prince Agnidhra addressed that celestial damsel saying,—"O thou worthy of being adored by a Muni! Who are you? Are you the illusory will (Maya) of the Supreme Lord?" Again, on looking at the bow-like pair of her graceful eye-brows he again said, "O heroine! Are you bearing this brace of stringless bows for yourself,—or for the purpose of subjugating persons of unconquered senses representing themselves as deer. Ranging in this woodland, I cannot exactly understand at whom it is your intention to discharge these shafts of yours. Your eyes are as if the feathers, highly graceful although wanting knots in their foremost part, exceedingly sharp at their heads, and languishing in consequence of fatigue due to exercise. May your gracious stroll conduce to our welfare! Are your disciples, thronging around you, reciting and chanting the hymns of *Saman* (Sama-Veda) instinct with hidden meaning? Just as the sages feed on the branches of the Vedas, similarly they are like bees feeding on the flowers dropping like shower of rain from the crown of your head. O Brahman! I hear the chime of gems set on the graceful bangles on your feet, but do not see the speakers themselves. How have you obtained that yellow hue (on seeing her yellow attire and taking that to be the native colour of her hips) on thy shapely hips, on which appears a circumference of flaming clouds meaning the ornament set with gems at her waist? And where is your wearing bark? What is treasured up within your beautifully elevated breasts to which my sight has been rivetted, seeing that although you are slenderly built at the middle, yet you are bearing that heavy burden of the breasts with difficulty. And wherefrom your breast is the deep-red perfumed paste has been painted on your shapely breasts, with whose aroma you are spreading the entire hermitage of mine. (6—11).

O you of eminent religious merit ! O my dearest friend ! Your breast is exceedingly wonderful and immensely capable of agitating the hearts of such as we are. Do you be pleased to show me the excellent region the people of which possess such fine forms on account of their breasts. Your charming countenance is fraught with nectar, mellifluous speech, and enchanting blandishments. What do you live on as a result of which a delightful smell comes out of your mouth always? I take you to be a portion of lord Vishnu, for your ears gracefully bear the Makara-shaped shining ear-rings as are worn by the Reverend Vishnu. In the vicinity of a pair of winkless eyes, your beautiful face resembles a tank of transparent waters in which your shining eyes represent two restlessly swimming fishes. The rows of your splendidly well-formed white teeth display their grace like flocks of swans, and your hair appears like black-bees. The fly that has been beaten by the lotus-palms of your hands is disturbing my vision unto your charming form. Do you not perceive that your hairs have been dishevelled and the wicked wind has slackened the piece of cloth tied round your graceful waist ? O you possessing asceticism for your wealth! This your bewitching beauty is capable of destroying the devout penances of the celebrated ascetics. By what hard austerities have you been able to acquire such an excellent beauty ? Do you, O friend, be engaged in penances with me here,—or may the creator be graciously pleased to make you my beloved spouse. I believe the ever merciful Brahma has been graciously pleased unto me and has, therefore, sent you here as my wife. I shall not renounce you. I take you as my wife. I take that you have been bestowed unto me by the Lord of Creation. On your graceful form have been firmly fastened both my mind and eyes. O fair damsel ! Do you be delightedly disposed to take me, who am devoted unto you wherever your predilection leads to and may your companions also kindly attend upon me. "(12—16).

Thus did the king Agnidhra, intelligent like the celestials and expert in the art of coaxing the females with delusive conversations instinct with worldliness, ultimately succeed in greatly pleasing the said celestial damsel Apsara Purvachitti by name. The king Agnidhra was the lord of heroes and he

was gifted with best of learning, sharp intellect, charming youthfulness, beauty and grace. He was adorned with high-mindedness, good character and many other accomplishments. For these reasons, the said Apsara Purvachitti was also verily attracted towards him and happily lived with the king of the insular continent Jambu for many Ajuta (ten thousand) years in the enjoyment of worldly pleasures.

So living, in due course of time, that foremost of kings, Agnidhra begat on that Apsara Purvachitti nine sons. Those nine sons were named respectively as Nabhi, Kimpurusha, Harivarsha, Ilavrita, Ramayaka, Hiranmaya, Kuru, Bhadrashwa and Ketumala. She gave birth to those nine sons year by year. Thereafter, having kept them in the palace, she renounced all worldly enjoyments, and engaged herself in the worship of the lord Brahma. Those nine sons of the king Agnidhra were after their mother naturally of firm limbs, strongly built. The king Agnidhra, having divided the kingdom amongst them, they according to their shares, severally ruled each for a year, the said insular continent of Jambu.

The king Agnidhra, however, was not yet satisfied with the enjoyment of worldly pleasures. Therefore being addicted to pleasures, that king used to think of the Apsara Purvachitti always. In consequence of actions as Ved sanctioned by the king Agnidhra after death attained to the region which is the abode of pleasures of the manes.

After the demise of their father, the king Agnidhra, the aforesaid nine brothers duly espoused the nine daughters of Meru, who were named respectively as Merudevi, Pratirupa, Ugradanstra, Lata, Ramya, Shyama, Nari, Bhadra and Vedadidhiti. 17—23).

CHAPTER III.

THE NARRATION ABOUT NABHI, THE SON OF AGNIDHRA.

The illustrious Sukadeva said :—Being desirous of having offspring, Nabhi, the son of Agnidhra, along, with his barren queen Merudevi performed various sacrificial rites with a view to propitiating Reverend One having sacrifice as His form. O King ! The lord of sacrifice (Vishnu) is not attainable by

articles of worship, countries, time, *Mantras*, *Ritwikas*, gifts of *dakshina* and prescribed sanctions. But at the time when *Pravagya* ceremonies were being celebrated by that king Nabhi with great reverence and purity of mind, the Reverend Vishnu out of compassion towards his votaries and having been gifted with a charming form, manifested Himself before that king. By reason of his mind having been bent upon accomplishing the desires of his votaries, the Lord assumed such a form as was couducive towards enhancement of their delight of mind and eyes and he looked exceedingly beautiful and sweet. In that auspicious form he had four arms. He was effulgent. He assumed the form of a male being. He wore a yellow silken attire. He had the mystic mark of *Srivatsa* on his expansive breast. He was gracefully adorned with conch, discus, club, lotus, garlands of wild flowers and *Kaustubha* and other rare gems. He had the most charming jewelled crown, ear-rings, chains round the waist, necklace, *Keyuras*, *Nupuras*, etc, and He was also adorned with various other ornaments. As a poor man, on the accession of vast wealth would worship it, similarly the *Ritwikas*, councillors and the master of the house honoured Him highly by lowering their heads and worshipped Him with various presents of articles reverentially offered unto Him. And they hymned Him saying :—

"Although Thou art perfect, mayest thou thyself accept again and again our adoration, who are thine servants. We have been instructed by the pious ones only to bow unto thee. What man can ascertain thine true form with the imaginary name, form and beauty that are attributed to the great God who is above Prakriti and Purusha. Men can only chant a portion of thine many excellent and auspicious qualities which destroy the endless iniquities of the people. O Great One ! Thou art even greatly pleased with the chanting of thine holy names which thine votaries out of devotion perform in deep accents and melody, and with such articles of worship as water, twigs, *tulasi*, *Durva-grass*, etc, offered unto thee with great reverence. (1—6).

"O lord ! We do not count the performance of this sacrifice as of any real benefit unto thee. The endless delight

which originates in thee in consummate proportions really constitutes thy true form. May these sacrifices, O Lord ! celebrated by us who have always some object in view, be for ourselves only. O thou greater even than the Great Purusha, be pleased to extend thine own glory of emancipation, out of thy consummate kindness unto the ignorant ones. Thou dost even without being worshipped appear before them like an ordinary mortal being. O thou worthy of being worshipped ! Even this is a great boon unto us that thou at the sacrifice of the royal saint has been pleased to appear here and hast manifested thy graceful form in the view of thine votaries. The chanting of the endless glories is even conducive to great well-being unto those saints, who take delight in their own soul and whose endless iniquities have by virtue of disociation from the world been burnt down by the great fire of knowledge ; and it is for this reason that they perpetually chant thy glories. May thy name, instinct with many virtues and instantly destroying sins come within the range of our speech, when we may be stricken with hunger or become distressed with a fall, slip or yawning or other wretched conditions or at the time of death or infirmity. (7—12).

"O lord ! We further pray like unto a poor man begging husk of the rich, unto thee for a son like unto thyself to this royal saint (Nabhi) who art the lord of heaven and emancipation,) and is roving about for it. Who is there who is not vanquished by thy illusive energy, which is not impeded by any of the ways whereof cannot be ascertained by us ? And again, is there any person whose understanding is not possessed by it ? And who save by attending the feet of the great ones is not overwhelmed by the poison of worldly objects ? O thou of manifold actions ! We have invited thee here for a trifling object. It behoves thee to forgive us, by reason of thy quality of patience, for this negligence who are of weak understanding."

Being thus adored by the said *Riwikas* with melodious accents, and also by the others engaged by the illustrious Nabhi, the King of Nimivarsa, the Reverend Lord Vishnu, out of compassion unto them addressed as follows :—

"O Ye Rishis ! Your words never prove futile. But your

prayer 'that a son like unto me be born to this King (Nabhi) is a boon which is very hard of being granted, in as much as I am equal and like unto Myself. Still, the words of the Brahmanas must not be falsified, because the Brahmanas are like the celestials and they represent my mouth. As there is none like me, I myself must descend as Nabhi's son on Earth."

Merudevi was there and she was listening to all those words, and making her husband (Nabhi the King) also hear them, the Reverend One disappeared in their presence. (13—17).

O Parikshit (Vishnudatta) ! Having been thus propitiated by the great saints at the sacrifice of King Nabhi of Nimivarsa, and accordingly being desirous of satisfying his desires, the Reverend One assuming a pure form, with a view to pointing out morality unto the ascetics, the wise and other Brahmacharins observant of rites, descended into the womb of Merudevi as Rishabha. (18—20).

CHAPTER IV.

Description of the kingdom of Rishabha, the son of King Nabhi.

The illustrious Sukadeva said :—"O King ! As soon as the Reverend One was born as Rishabha, all the divine marks were clearly visible on his person. The prowess of Rishabha began to increase daily everywhere. With his prowess, his self-control, self-renounciation, effulgence and splendour also went on increasing steadily. Thereupon, the councillors, Brahmanas, the celestials and the subjects thought within themselves that he as the King might govern the Earth. The personal grace of Rishabha was worthy of the description of the poets and the wise ones. The prince grew foremost in native effulgence, prowess, strength, energy, grace, fame and other accomplishments. Accordingly he was named Rishabha by his father, the King Nabhi.

Once upon a time, the divine Indra was proud enough not to pour showers of rains in the kingdom of Rishabha. Thereat the divine Rishabha, the lord of asceticism, by virtue of

his powers of asceticism, made his own kingdom named Abja flooded with showers of rain. Having so obtained a son after his heart, the King Nabhi was overwhelmed with great delight, and out of affection towards him addressed in deep words that divine ancient Purusha, assuming human form out of his own will, as "my child," "my son ;" and the King reared the prince up with great affection and enjoyed supreme complacency.

Thereupon, having been informed of the attachment of the citizens, councillors and the subjects towards prince Rishabha, for the protection of righteousness, King Nabhi installed prince Rishabha on the throne. Then consiging the prince unto the care of the Brahmanas, King Nabhi with his queen Merudevi repaired to the hermitage named Vadarikasrama. Having worshipped there the divine Vasudeva as Nara and Narayana with serenity, hard penances and meditating upon His lotus-feet, in due course of time attained to a glorious state like unto His. O descendant of the illustrious Pandu, two slokas are recited as follows about the King Nabhi :—

"What person shall be able to perform the celebrated actions of the saint Nabhi. It is due to his pure actions that the Reverend Lord Sri Hari was born as his son. Who else but him is gifted with energy of Brahma, in whose sacrifice the Brahmanas were worshipped with various gifts and by virtue of which the King was able to see the Reverend Lord of Sacrifice by dint of the Vedic *mantras*." (1—7).

The divine Rishabha, considered his own country (Varsha) as the field of his activity. With a view to imparting instructions unto his subjects he however lived for some time in the house of his family spiritual guide. Thereafter, obtaining their permission he returned to his own home. On coming home back, he began to deliver religious instructions unto his subjects and he advised them to celebrate the rituals as sanctioned both by *Sruti* and *Smriti*. The celestial King Indra got him married with a fair damsel Jayanti by name. The divine Rishabha begat upon that god-gifted wife Jayanti one hundred sons all of whom were equal with him in accomplishments. Of the said one hundred

sons the eldest was named Bharata. This prince Bharata was a great ascetic and he was gifted with many accomplishments, and it was after his name that this insular continent is named Bharatavarsha. Of the other ninety-nine sons of Rishabha,—Kushavarta, Ilavarta, Brahmavarta, Malaya, Ketu, Bhadrasena, Indrasprik, Vidarva and Keekata,—these nine sons were the foremost of the followers of Bharata. After them, the other nine, namely Kavi, Havi, Antariksha, Prabuddha, Pippalayan, Avirhorta, Dravira, Chamasha and Karabhajana were great votaries of the Divine One, and they were deemed as highly god-minded. Their characters were highly moulded by the glory of the Reverend One ; and I shall describe them in the Eleventh Book while describing the conversation between the Divine Sage Narada and Reverend Lord Vasudeva. The rest eighty-one sons of Rishabha were obedient to the behest of their sire. They were humble, fond of performing sacrifices, and of holy actions ; and as such they all became Brahmanas. (8—13).

Although the divine Rishabha was master of himself and always desisted from unrighteous actions, he identified himself with the Great God who is pure joy and knowledge. Still he, like an ordinary mortal, performed many ungodlike actions. For he wished to instruct the ignorant people about the spiritual knowledge he acquired through religious practices. He was himself calm and quiescent, still he would press upon every member of his household to the practise of the piety, wealth, fame, progeny, enjoyments and salvation. For the ordinary people follow what the great perform. He was conversant with the mystics of the Vedas, the root of all religions, still in accordance with-the principles as laid down in the *Sama Veda* and other peaceful ways as pointed out by the Brahmanas he engaged himself in governing his subjects. He celebrated all sorts of sacrifices according to prescribed rites. These proved greatly prosperous as regard diverse articles, places, times, youth, reverence, *Ritwikas*, and being intended for various deities. While divine Rishabha was thus governing this Bharatavarsa, no one there desired to beg of another anything for himself like an unseasoned flower, nor did any one covet another's article or

possession. In short, none there did desire for anything save that for increasing devotion to their king. Once on a time, while roaming about aimlessly, the divine Rishabha arrived at Brahmavarta and there entering the assembly of the leading *Brahmarsis* he (Rishabha) saw his own sons. Though their minds were naturally quiescent and well-balanced with humility and love, still for training up his subjects, he began to instruct them (the sons) in their presence. (14—19).

CHAPTER V.

Rishabhadeva's instructions unto his sons

The auspicious Rishabhadeva said :—O my sons ! Those who have obtained the human body in this land of mortals, should not give themselves up to the enjoyments of ultimately painful worldly pleasures that are partaken of by pigs and other animals living upon excreta. O my children ! Austerity only is the most excellent thing by which one's being is purified and which again leads to the eternal felicity of *Brahmana*. The wise ones designate the service of the great as the gate way to final liberation, and the association with those who are fond of women as the cause of being steeped in this world. Those who are friendly towards all, calm, devoid of anger and of good conduct and who regard all equally, are really great. Those who consider friendship towards me, who am the God as constituting the *somnum bonum*, the persons who do not delight in worldliness and are not attached to children, wife and rich houses, and those who hanker after greater riches save what is required for the upkeep of their body, are really great. Forsooth whenever they are anxious to satisfy their senses they lose their head and do unjust actions ; I do not consider it well to commit again that iniquity from which this painful body has originated. So long as a person does not desire to know his true self, he perceives himself as one begotten of ignorance. So long as action exists, the mind appears to be fomenting actions which are the root of the bondage of the body. Thus does the pristine action stimulates the mind to perform actions once more and as long as one does not delight in me, who am Vasudeva, and who am styled variously on account of

ignorance, he is not freed from the bondage of the body. (1—6).

When a person, even having been gifted with good understanding, does not consider, being disposed to seek his own self-interest, the actions of the senses to be unreal,—then that ignorant wight forgets the nature of his true self. So he having attained a body affording pleasures of the senses meets ultimately with endless miseries. The male and females, every one of them, have got from the time of their birth heart-knots. As a result of the union between man and woman there arises a knot of hearts hard to be untied, from which again originates the idea of the ego such as "I" and "mine", and in consequence thereof arises the bond of fascination for house, fields, sons, friends and wealth. It is for this reason that the union with females is not conductive to happiness, rather it produces a mentally stupefaction, and leads ultimately to misery. When the mind, being firmly bound by actions, desists from the attachment towards females, then renouncing that egoistic idea of the self which is the root of attachment to worldliness, he becomes free and attains to the most exalted state. That egoistic idea of self might be renounced by dint of devotion unto me who am idential with *Hansa* (Gander) and *Guru* (Preceptor), by dint of unattachment to things, evenness of feelings towards pleasure and pain, seeing the miseries of all beings both in this world and in the next, enquiries about the truth (*tattwa-jnana*), asceticism and renunciation of all objects of desire. By accomplishing works for me, by chanting themes relating to me, by continually keeping company with such pious persons who consider me as the foremost of deities, by hymning my glories, avoiding all enmity, practising self-control, and by forsaking all attachment towards one's own body and sense of possession, and by the study of religious literature, residing in a lonely place, controlling vital breaths, senses minds, etc., reverence, penance for not forsaking duties and responsibilities and control of speech, By being skilful in my meditation, knowledge of perception and by being sunk in thought one should, with patience, energy and intellect, conquer his egoistic ideas. (7—13).

By means of faultless *Yoga* under instruction from me, you should snap the knot of heart, the root of all actions and which is the outcome of ignorance, and then you should desist from *Yoga* exercises even. Desiring habitation in my excellent region and hankering after my favour, a father should instruct his sons, a preceptor should instruct his disciples and a king should instruct his subject, in this way. They should not feel offended with one who although instructed does not follow the instruction. In that case they should not again engage those persons in action, with this consideration that they are not cognizant of the truth (*tattwa-jnana*) and as a result thereof they are engrossed in actions considering them to be conducive to their well-being. The person who being greatly stricken with desire and being blinded towards his real well-being, only hankers after wealth and creates enmity with others for trifling pleasures, does not know of the misery that will befall him in the end by reason of his ignorance. What wise and kind person, knowing it himself shall again engage such a foolish wight possessed by ignorance in actions? Just a wise man beholding a blind man going astray does not advise him not to go that way, the person who does not release him from bondage by giving him instruction on *Bhakti* (devotion unto the Reverend One) is not his preceptor, father, mother, deity or husband. This my form is assumed according to my will and is difficult of being comprehended, this my heart is like unto *tattwa* wherein exists the pure essence. As I have left behind impiety the worshipful persons call me *Rishabha* (the best.) (14—19).

You have all originated from my heart, and therefore renouncing pride, worship this your great elder brother Bharata with quiescent mind. By doing this all your duties, as protection of the subjects, shall be accomplished. The mobile creation is the best amongst all animate and inanimate creation of the universe. Then again, the reptiles that move on their breast are superior to the mobile; the brutes are superior to the reptiles: the human beings are again superior to the brutes; the *Pramathas* are again superior to men; the *Gandharvas* are superior to the *Pramathas*; the *Siddhas* are superior to the *Gandharvas*; the *Kinnaras* who are the

followers of the celestials are superior to *Gandharvas*; the *Asuras* are superior to *Kinnaras*; the *Devas* are superior to Asuras. Then again, Indra is the foremost of the celestials (*Devas*). Brahma's sons Daksha and others are superior to Indra. The Divine Sankara again is, superior to Daksha and others. Sankara again is powerful because of the strength derived by him from Brahma, and as such Brahma is superior to the Divine Sankara. Again Brahma has his being in Me; and therefore I am superior to Brahma.

'I' too worship the Brahmanas. Thus the Brahmanas being superior to 'Me' are to be worshipped by all. Then addressing the Brahmanas present in the assembly he said :—

O Brahmanas! I do not find any being equal unto the Brahmanas. There are none superior to the Brahmanas. Let me tell you the cause of their superiority. I do not find so much satisfaction in *Agnihorra* sacrifice as in the *Homa* sacrifice performed by one through the agency of the Brahmanas reverentially doing the same. In this world the Brahmanas have assumed eight accomplishments, namely, goodness, self-control, renunciation, truth, favour, asceticism, patience prowess, etc. They do not pray for anything even from me who am infinite, greater than the great and the lord of heaven and emancipation. They possess nothing, still they have no craving for wealth and kingdom. They cherish only devotion unto me. You, O my sons, should revere all mobile and immobile creation, for they are my seat, and you should always be devoid of pride. To consider all creatures with an equal eye constitutes adoration unto me. Worship unto me is the practical fruit of the action of mind, speech., eyes and other senses. Except by adoring me none can ever be released from the stupefying noose of Death. (20—27).

The illustrious Sukadeva again began saying :—Although all the sons of the high-souled Rishavadeva were already well instructed for governing the people, according to prescribed methods, the great Rishava instructed them thus. Then with a view to receiving instructions from the great sages who have attained sublimity of mind and action about the devotion, the spirit of dissociation and the practice of *Paramahansa*, the great Rishabha installed Bharata on the

throne, the eldest of his one hundred sons for ruling over the earth. That Bharata was a great devotee and respectful to the votaries of the Reverend One. Thus having been relieved of the task of governing the kingdom, that divine Rishabha with his body entirely bare and being wholly naked and with dishevelled hairs, looking like a maniac, kindling the *ahabaniya* fire within himself, left the country Brahmavarta by name with a view to entering the stage of hermits.

While so proceeding on his journey, on even being addressed by the people, he used to stand like an imbecile, deaf, dumb, blind, *Pisacha* or maniac and would not speak to them. He had taken the vow of silence and had assumed the guise of an *Abadhuta*. Whereever he went, to a city, a village, a mine, cultivating a village, a garden, encampment, of pasture, abodes of milkmen, meeting places of pilgrims, mountain, forests, or hermitages,—like flies assailing a wild elephant, wicked people used to threaten him, drive him commit nuisance at him, throw stones, excreta, or dust at him and also used to tease him with many harsh words. He would not however pay any heed to such treatments. Again there were however many people who created no disturbance unto him. At any rate, however, he did not think much of the disturbances, for his idea of self was destroyed by the perception of good and evil of this unreal world which is real in name only. Thus he journeyed undistracted alone all over the Earth.

His hands, feet, breast, long arms, shoulders, face and other limbs were highly tender and well-built, and were consequently graceful. He was also naturally beautiful and his countenance was beautified with natural sweet smiles playing on his coral lips. His rosy spacious eyes resembled tender petals of lotus, and the pupils were ever remover of afflictions. His cheeks, ears, throat and nose were not very high but they were beautiful. Such was the grace of his smiling countenance that the sight thereof used to create desire in the minds of female citizens while he was the king. But from the tawny braids of hair hanging down from his head, it now clearly

appeared that his body became pale for want of care, and he seemed like one under the influence of evil stars.

When he observed that the people were inimical to his practice of *Yoga*, he decided then that it is a hateful object :to prevent them. Thereupon, the divine Rishabha (now living life of an *Abadhuta*) took up the vow of *Ajagar* (the vow of residing in one place), At this stage of yoga exercise, he used to drink, eat and pass excreta at the same place and rolling on the latter his body used to be covered therewith. But his excreta did not emit the usal obnoxious smell. Rather his excreta emitted sweet fragrance, charged with which the fragrant wind spread all around for ten *Yojanas*. Being thus engaged in the practice of *Yoga* exercises the divine Rishabha followed the conduct of a cow, deer or crow, and used to eat, drink or pass urine and excreta either while staying, sitting or going. Thus did the divine Rishabha, practise various exercises and rituals on *Yoga* for setting examples to the *Yogins*. He was great, and identical with Brahma the only reality ; and considering himself at one with the Reverend Vasudeva, the soul of creatures, he had all his objects spontaneously accomplished. Accordingly he did not regard much of the various Yoga powers such as going like an aerial being at his own will, going swiftly like the course mental speed, and also appearing to disappearing from entering into other's bodies and also seeing from one place the incidents happening at other places at long distance. (23—35).

CHAPTER VI

RISHABHADEVA RENOUNCES HIS BODY

The illustrious King Parikshit enquired saying :—"O Brahmana ! the seeds of action of those who rejoice in their own self, are burnt down by the fire of knowledge provoked by yogic practice. The *siddhis* (rewards) of Yoga approaching them uncalled for could not be a source of affliction to such persons. Why then did not the divine Rishabhadeva show any regard to all those rewards of asceticism coming of themselves ?"

Thereupon the auspicious Sukadeva replied :—Thou hast

truly said,—Just as a clever hunter does not feel sure of it even when a deer is caught, so there are some intelligent persons who can not place confidence in the faiths due to perturbed state of their mind. It is said that so long as the mind is unsteady, it is not proper to contract friendship with any one; because in such a frame of mind the asceticism of the divine Lord Mahadeva practised for many years was destroyed at the sight of the Mohini (captivating) form of Lord Vishnu. Just as the cotrupt wife of a husband having full faith on his his wife gives opportunity to her paramours to take the life of her husband, so if the fickle mind of a person offers scope to desire and other passions to assert themselves, what wise man can regard such a mind to be under his control, from which originate desire, anger, avarice, grief, sorrow, pride, fear, and actions? Although the divine Rishabhadeva was the crown of the entire host of kings, he was even without a servant: and as he assumed various dresses, spoke various dialects and observed diverse practices like a hermit, the influences following devotedness to the Lord were not marked in him. He sojourned in the way for some time. Then with a view to instructing the *Yogins* as to how they should renounce their bodies, he was bent upon renouncing his own person; and clearly indentifying himself with the *Paramatman* in which his soul abides, he desisted from considering his body as his own. (1—6).

Like unto a potter's wheel moving of itself for some time due to inertia, so the body of the divine Rishabhadeva even though he had renounced all considerations for self went of its own accord respectively to Kanka, Venkata, Kutaka and the south Karnataka due to the illusive energy of of the Lord and desire. While he was proceeding through the forest adjoining to the Kutaka mountain the divine Rishabhadeva threw some pebbles into his mouth, and then began to move about naked and with dishevelled hairs like a maniac.

At that time a dreadful forest fire originating from bamboos clashing against each other on account of a

terrible wind, burnt down the entire forest including the body of the divine Rishabhadeva.

Having learnt of such a conduct of the divine Rishabhadeva in the fotm of *Abadhuta*, the King of Kanka, Venkata and Kutaka countries, named Arhat, shall himself learn it. He shall then, forsaking his own religion, fearlessly promulgate the false religion of the *Pashandas* (impious ones) by his own perverted understanding. For irreligion will thrive in the Kali age. The above king will lose the equanimity of his mind as the result of the sins committed in the previous births by the creatures. Since the time of the king introducing irreligion vicious people of the Kali Yuga being overwhelmed by the illusive energy of the Reverend One, shall renounce their respective pure conduct and will then disregard the Brahmanas. They shall not take regular baths, they would not rinse their mouths and as such they shall be impure. They would cut their hairs and of their own accord they would resort to the other impure and impious practices.

Thus having their understanding sullied in the *Kali Yuga*, when impieties shall multiply, they will always laugh at Brahma, the Brahmanas. the Lord of Sacrifice and others. Just like a blind man being led by another blind man, they would be confidently observing religious rites, which are not based on the Vedas and shall of themselves fall into a dreadful hell. This incarnation of the Reverned One as the divine Rishabhadeva though injurious as related above is highly useful for the instruction of those people who are possessed by the quality of *Rajas* in the way of attaining salvation, And it is therefore that the learned ones have sung many verses in praise of the said incarnation. The verses are given below :— (7—12).

"Of all the insular continents of the Earth encircled by seven oceans, the insular continent named Bharatavarsa is the most blessed one; because of the fact that the inhabitants thereof always sing the auspicious themes relating to the incarnation of Murari the Divine Slayer (Vishnu) of the *Asura* Mura by name. Oh ! The race of the illustrious King Priyavrata has been highly purified by sacred fame, because the Divine

Prime Purusha himself took his birth in this family and observed various religious practices with a view to attaining to final emancipation. What ascetic even by his imagination can follow the inscrutable ways of the Lord who is unborn ? Other ascetics desire for and strive after acquiring these *Siddhis* and *Yogas* which he (the divine Rishabhadeva) had neglected as unreal. He who reverentially listens to the asylum of great auspiciousness and makes others hear the sacred themes about the divine Rishabhadeva, the great preceptor of the people, the Vedas, the deities, the Brahmanas and the kine, has all his iniquities of mind removed and attains to whole-minded devotion unto the Divine Vasudeva. The sages having steeped their soul, which is again and again assailed with worldly miseries, in themes of devotion attain to final beatitude and do not care much for the final liberation, even when it comes of itself by the grace of God, for they are votaries of the Divine One and have got all in an accomplished form. O King ! The Divine Lord Mukunda the lord of your family and the race of Jadu, is the preceptor, the worshipful deity, friend, the guide of the family and once He became even your servant on some errand of embassy. He confers final emancipation to all those who worship Him, but teaches none the *Cult* of *Bhakti* (devotion).

"Salutation unto Divine Rishabhadeva whose all desires were satisfied by acquiring knowledge of his own real form, He mercifully instructed and promised protection unto them whose understanding was asleep for ever with regard to the ultimate well-being stricken with desire and attachment for the unreal and transitory body. (13—19).

CHAPTER VII

NARRATION REGARDING THE KING BHARATA

The illustrious Sukadeva said :—In accordance with the wishes of the Divine Rishabha, his eldest son Bharata, who was the great devotee of the Reverend One, engaged himself in ruling over the world, and at his command Bharata espoused the daughter of Viswarupa named Panchajanee. Like unto the five subtle principles originating from the elementary

principle of *Ahankara* (egoism), the King Bharata begot upon Panchajanee five illustrious sons all like him. Those five sons of the King Bharata were named Sumati, Rashtravrit, Sudarsana, Avarana and Dhumraketu. This insular continent (Bharatavarsa) was formerly called *Ajanabha* and from the age of sovereignty of King Bharata it is being called after him as Bharatavarsa. Being the lord of the earth, king Bharata performed his duties and showed love towards his subjects like his father and grand-father ; he also perfectly ruled his subjects who were engaged in their respective duties.

Having reverentially celebrated many small and great sacrifices, the King Bharata worshipped Vishnu as sacrifice and the Lord of sacrifice. Sometimes the said king performed the complete adoration unto Him by means of *Agnihotra*, *Darsa*, *Paurnamasya*, *Chaturmasya*, sacrifices of beasts and, *somayaga* for which he was qualified. While at other times he performed only a part of them. But the king always worshipped the Reverend One with *Chaturahotra* rites.

Various sacrifices having been inaugurated after the ceremonies held by the king Anga, and the *Ritwikas* having taken up *havi*, the king Bharata performing those sacrifices for their fulfilment thought within himself that the fruits and piety of the said sacrifices exist in Lord Vasudeva, the Divine *Yajna-Purusha* and the Supreme Brahman. So he used to meditate upon the sun and others partaking of the shares in the sacrifices as the eyes and limbs of Vasudeva. O great king, Rajarshi Bharata realised that the meanings of the *mantras* calling in the gods are Indra and other Gods.

As a result of such thinking the desires of the King Bharata soon subsided and his heart was purified on account of performance of those holy actions, and he acquired great and increasing devotion to Him, the Supreme Brahman, the lord Vasudeva, whose body is the Akasa inside the heart, who is the great Purusha, and who is beautified with the mystic mark of *Sribatsa*, *Kaustubha* gem, garland of wild-flowers, and who holds in His arms the conch, the discus (Sudarsana-Chakra) and club and who appears like a motion-

less painted figure spontaneously in the minds of His own votaries such as the illustrious Narada and others. And day by day his earnestness increased. (1—7).

The pious king Bharata had fixed one thousand *Ajuta* years as the period for enjoying the kingdom. After the expiration of the said period of one thousand Ajuta years in accordance with the prescription of the Sastras, king Bharata equally divided his ancestral wealth and kingdom amongst his children. After having so divided the kingdom amongst his sons, king Bharata issued out of his own palace which was the abode of all wealth and repaired to the hermitage of the renowned Rishi Pulaha. On repairing to the hermitage of the ascetic the king renounced the world.

Even now in that hermitage of Rishi Pulaha the Divine Hari, out of love, remains near His votaries as they wish. There the foremost of the streams named the Gandakee whirling within the rocks, is fully purifying the whole hermitage. Such is the wonderful formation of those rocks that on each of the rocks there is a navel-like hole on the top and one at the bottom thereof.

There in the forest adjoining the hermitage of Pulaha Rishi, the high-souled king Bharata worshipped the Reverend One with various presents of flowers, leaves, *Tulasis*, water, fruits and roots. The king was always pure, and worldliness entirely left him with the increase of self-control. Being thus continually engaged in the adoration of the Great Purusha, the devotion of the Royal Saint towards the Reverend One increased steadily. With such steady increase of devotion his heart literally melted away with great joy. There was no effort to be made for all this. With the excess of heavenly bliss in him, his down stood on ends, and tears of love rolling down his eyes out of anxiety his vision of both the eyes became obstructed. On account of his attaining that exalted state he meditated upon the radiant lotus feet of the Reverend One affording delight unto him. His *Bhakti* (devotion) was greatly intensified, and great joy spread all over the lake of his heart. His mind was steeped in that bliss. Wearing a deer-skin he used to bathe thrice in the day,

for which his tawny matted locks used to remain wet thereby increasing his personal grace always.

Thus taking various vows in honour of the Divine One he adored the Divine Hiranmaya (golden) Purusha in the disc of the rising sun with *Rik-mantras* by which the sun is manifested. While worshipping the royal saint Bharata used to say :—

"Salutation unto the pure effulgence of the divine sun who is superior to Prakriti, who grants fruits of action, by whom through mind this universe has been created and who, entering everywhere as knowing all hearts, is protecting all creatures, desirous of protection and from whom we have acquired the faculty of intellect." We take the refuge in the *Bharga* which augments our intelligence and activities.

CHAPTER VIII

Re-birth of king Bharata as a deer

The auspicious Sukadeva said :—Once upon a time having taken his bath in the river named Gandakee, and after having gone through his everyday rites and ceremonies, while the the royal saint Bharata sitting on the banks of the said river was reciting the *Om mantra* for three *Muhurtas* (a short period of time ; three seconds, so to say) there approached alone a she-deer being desirous of drinking water of the river. Just while she was having a drink, there at no distance a lion gave out a dreadful roar thereby striking terror unto all creatures, On hearing that tremendous roar of the lion, that she-deer, being naturally timid, became greatly afraid of the lion. Although she had not still then had her thirst satisfied, after casting all around her wandering looks out of terror for the lion, she jumped into the river intending to cross it over. That she-deer was big with a young one and was at an advanced stage of pregnancy, so that just as she jumped into the current out of great terror, the embryo having been displaced fell into the stream. The she-deer reached the other side of the river. But, being greatly exhausted with delivery and the hasty jumping in great fear and also having been forsaken

by her mates, she breathed her last as soon as she fell into a mountain cave.

Beholding the younger deer so fallen off from that she-deer and carried off by the stream, the royal saint Bharata, out of compassion for it, took it up from the water that motherless unfortunate one and carried it to his hermitage. Considering that young one as his own, the royal saint began to feed it daily with twigs, protected it against wolves and pleased it with itching. He used to kiss it even, and reared it up with great care. In this way having been always engaged in looking to it, the attention of the royal saint Bharata towards his usual ablution, self-control and the adoration of of the Divine one became entirely neglected within a few days.

He used to think : "Alas ! The young deer is very helpless due to the influence of some evil star ; it has been cast off by its relatives and has taken my shelter. It knows me to to be its father, mother, brother, kinsman and the chief of the flock. It does not know any one else save me and it confides in me only. Therefore renouncing all selfish considerations I should rear it up,—because of its having taken my shelter,—with food, protection, care and caresses. The self-controlled and worshipful sages are the friends of the poor. For this reason, they disregard even great selfish considerations." In this way, the royal saint Bharata engaged himself in sleeping, sitting, walking, bathing, eating with that young deer and his heart became highly attached to it. Whenever he used to go to the forest for collecting Kusa-grass, flowers, twigs, etc for sacrifices. and leaves, fruits, roots and water,—he used to take with him that young one, lest it would be devoured by wild wolves or dogs. (1—12),

So his heart was so greatly and affectionately attached to it that while going on his way, having his mind possessed by love, the royal saint Bharata used to carry the young deer on his shoulders. He also used to attain to great delight by carefully rearing it up ; he sometimes placed it on his lap and at other times on his breast. While engaged in his duty of adoring the Divine One, he used to rise up before it was finished, to look at the young deer occa-

sionally. His mind was pacified on seeing it to be safe, and praying for his blessing he used to say :—"O my child ! May good betide thee."

In the absence of the young deer, he felt distressed like a miser on the loss of his wealth, and being stricken with great anxiety his heart became aggrieved and unsettled. He used to say in sorrow :—"Alas ! That motherless young deer is very poor. He depends on me, so will he not caring for my short-comings come back like a good person to me, who am a non-Aryan in behaviour and a hypocrite and whose mind is as crooked as that of a wily hunter ? Most likely I shall find him safe protected by my tutelary deity in the adjoining garden, grazing upon tender grass ; and I I fervently hope that a wolf, dog or a boar. moving in flocks, has not devoured it. (13—18).

"The divine sun, identical with the Vedas producing well-being unto the entire universe, is going down the horizon ; and still that young deer, left to me as a trust by the she-deer, has not been coming back to me. Will that princely young deer, removing the sorrows of his kinsmen with diverse charming deer-like sportive movements, come back and please me ? I have not, however, done anything to be so fortunate, While the deer sported I used to shut up my eyes in meditation after rebuking him as if in anger of love. It used to move around me being terrified, and would touch me with the tip of its tender horns. This gave me the sensation of water drops. When articles of sacrifice were placed upon the Kusa grass and the deer out of puerile nimbleness drew the grass by mouth. I used to remonstrate with him for thus sullying the articles of sacrifice. He would then be quite afraid and stand still like a Rishi-boy leaving off his sport."

The illustrious Sukadeva said :—O king (Parikshit) ! After so lamenting for the separation of the young deer, the royal saint Bharata left his seat and went out in search of it. Then proceeding on the search, and seeing the foot-prints of the young deer, he said :—

"Alas ! Greatly blessed is this earth. What devout austerities did she observe that she, by means of the foot-marks at places of that humble young deer, is now showing me

path it had followed, and she herself being bedecked with those foot marks is affording sacrificial grounds to the Brahmanas. These have relieved me, who had been stricken with sorrow consequent on my great anxiety for the young deer for separation from it."

Thereupon, after looking up and beholding the mark of the deer in the rising moon and considering it to be his own young deer, the royal saint Bharata again said :—

"Perhaps my motherless young deer, issuing out of the hermitage, has fallen down somewhere. Is the merciful moon out of great compassion keeping the young deer near him for protecting it from lions ? (19—24).

Then feeling the sensation of pleasant touch of the moon-beam Bharata said, "The separation of the young deer like the flames of forest-fire were burning my heart which resembled a land lotus but the divine Moon, out of compassion, with his nectarine rays, is affording me great delight." Having his mind thus stricken with improper anxiety, on account of his pristine actions appearing in the shape of a young deer he fell back from *yoga* practices as well as worship of the Reverend One. Or else why that royal saint, who before this had renounced his own begotten sons considering them to be the objects of hindrance towards liberation, did thereafter cherish so much filial attachment towards a young deer, born of another species altogether ?

Thus having his progress in *yoga* so thwarted by this hindrance, the royal saint Bharata engaged himself in tending, rearing, feeding, pleasing and caressing that young deer. In the meantime like a serpent approaching the hole of a mouse, the irrepressible Kala (Time), with its fierce motion overtook Bharata himself who was not at all thoughtful of his own self. Even while he was being assailed thus by his destiny's call, Bharata fancied in his mind that the young deer was lamenting by him of his loss. Thus having his mind so much attached to the young deer, the royal saint Bharata like but an ordinary mortal, renounced his own body with the thought of the deer, and as a result thereof he attained in the next birth the body of a deer. But, on account of the virtues

of his *yoga* exercises the recollection of his previous birth remained.

Therefore, recollecting the cause of his attaining to the form of a deer, and at the same time all about his pristine attempts to worship the Divine One, he was assailed with great mental agony and said :—

"Oh ! What a great misery I have fallen into by reason of my deviating from the path of the self-controlled sages. Alas ! that mind of mine which was dedicated unto and fixed on the Reverend One (Lord Vasudeva), the soul of all beings, in consequence of long residing in the lonely forest and in holy hermitage being dissociated from the attachment of the world by patiently hearing, thinking, chanting, meditating, and worshipping, not even neglecting a moment, has at the end been distracted due to the regrettable association with and attachment unto the young deer. Having thus been stricken with secret remorse, and renouncing his deer-mother (from whom he was now born as a deer) Bharata in the deer-form now repaired from the Kalanjara mountain to the holy hermitage of Pulaha Rishi, the hermitage known as *Salagrama*, and the most favourite resort of Lord Sri Hari and the self-controlled ascetics. Being afraid of company and association this time, Rajarshi Bharata in the form of a deer lived alone feasting on dry leaves, grass and creepers and awaiting the time ultimately when his deer form would terminate. Passing such a life of renunciation even in the form of a deer, in due course of time Rajarshi Bharata renounced his deer-form in the holy stream there. (25—31).

CHAPTER IX

BHARATA ASSUMES BIRTH AS A STUPID BRAHMANA

The illustrious Sukadeva said :—O king (Parikshit)! Once nine sons were born unto a Brahmana who was the foremost of those born in the Angirasha race. That Brahmana was known to be gifted with various accomplishments such as stoicism, self-control, asceticism, and was conversant with the teachings of the Vedas. He was also charitably disposed contented, patient, humble, erudite, devoid of malice. He had

also spiritual knowledge and mental felicity. The nine sons also were all like him in learning, character, conduct, beauty, high-mindedness and other accomplishments ; and they were born of one and same mother.

That Brahmana had another wife. On that wife the said Brahmana begat a twin,—a daughter and a son. That son was a great devotee of the Divine One ; and people used to say that the royal saint Bharata after casting off his deer-form had taken his birth in that human form of the Brahmana.

Having been born as a Brahmana, he was afraid of association even with his own kinsmen lest he might again get degraded. This time he particularly held firm in his mind the lotus-feet of the Divine One,—the remembrance of which and the chanting of the glories whereof were capable of snapping the bonds of actions. With such particular and firm idea in his mind, the said Brahmana boy appeared before the public either as a decrepit or a dumb, or a maniac. He conducted his present life as aforesaid by reason of the fact that by the virtue of the Divine Hari, he could recollect the incidents of his former births and had fear of losing his self again.

That Brahmana (the father of Bharata in the present life) having his mind tied with affection as a householder and feeling as duty bound performed according to *Shastras* all the neccssary rites for that decrepit son. Then, with the attainment of proper age of the decrepit son, that Brahmana invested him with sacred thread as directed by the *Shastras* and thus initiated him unto the usual practices of a Brahmana, such as purification of the body, *achamana*, etc. But these formalities and instructions were not liked by the son. Therefore, with a view to putting a stop to the instruction of his father, he used to behave like a fool. The father strongly wished that according to the order of the day he should be given raining by his sire. The Brahmana loved this son particularly, and with the idea of having him initiated into the study of the Vedas after having him put through the necessary preliminaries, in the spring and summer months the father attempted to teach the boy *Gayatri* mantra

with Pranava and *Vyahriti*. But the Brahmana was greatly disappointed in such an attempt.

Having his mind attached to the son very much, the Brahmana always used to give him proper instruction. But the boy was unmindful of purification, study, self-control and attendance upon the preceptor. The Brahmana had always a desire that his son would become learned. But such a desire of the Brahmana was not fulfilled. His time was spent only in vain hope. While thus continually disappointed in his desire, the Brahmana met his destiny's call at the hand of the vigilant *Kala* (Time—the destructor). (1—6).

The youger wife of the Brahmana, having left her own son and daughter to the care of the other wife, followed the Brahmana and attained to the region of her husband. After the demise of their father, the elder brothers considering Bharata (the decrepit boy) a fool gave up all attempts of instructing him. O king, the intellect of the other brothers having been directed only to the learning of the Vedas and not to the acquirement of self-knowledge, they were not fully acquainted with the power of their brother. He used to do what the ordinary two-legged beasts spoke to him, taking him to be dull in intellect ; and he used to do for any person what he desired him to do. Whenever people used to take him by force to work for them gratis, he lived upon whatever eatable he got, or upon any cursed food given him voluntarily as his wages or obtained by him by begging. He did not think at all that his senses will be satisfied thereby. He was always delighted with the soul, full of joy, identical with the pure perception, devoid of origin and decay, and as such he was entirely regardless of external joy or sorrow as outcome of honour or dishonour. During the winter, summer or the rainy seasons he used to walk with a naked body, which however was well-built and plump like that of a bull. As he lay down on bare earth, and would neither use oil on the body nor bathe, his body was always covered with dust. For this reason his Brahma-effulgence lay hidden in him like a highly precious gem under the cover of ashes. Then again for wearing a nasty piece of cloth round his waist and a dirty piece of

sacred thread on his breast people used to discard him. While he worked for others he expected food only for his wages ; and thus it was that his brothers used to set him to levelling the mire in the paddy fields and he used to do the work. But he did not know how the land could be made level by dropping mire on it. He used to eat like nectar whatever might be offered unto him, be that broken grains or husks of corns, oil-cakes, worm-eaten grains or burnt cooked rice adhering to the pots. (7—11).

Once on a time, a leader or king of thieves, desirous of having a son, undertook to sacrifice a male human being for the propitiation of *Bhadra Kali* (goddess Kali of that name). By chance the sacrificial male beast secured for the purpose escaped and could not be found out at the time of sacrifice. Thereupon the followers of the leader of thieves ran hither and thither in search of the object of the sacrifice. In their frantic search, they proceeded towards the field at dead of night covered with darkness and by chance they came to see the decrepit Bharata while he was engaged in protecting the field having stationed himself on high in a particular subtle way. The followers of the leader of thieves found him gifted with auspicious marks and thought that he would serve well the purpose of their master's sacrifice. Then they bound him (Bharata) with ropes and with delightful countenance they proceeded towards the altar of the goddess Kali where their master was awaiting them. According to their rules they got Bharata bathed, clothed him with a new piece of cloth and decked him with ornaments, fragrant garlands and marks of *Tilaka*. Then having fed him and worshipping him with presents of incense, lamps, garlands, fried paddy, new leaves, fruits and tender roots,—they, chanting aloud the glories of the goddess Kali and playing *Mridangas* and *Panavas* (musical instruments) brought him (Bharata) before the goddess Bhadrakali, and made him sit there with his head downwards.

Thereupon the priest of the king of thieves, to worship the goddess Bhadrakali with the blood-like *Asava* of that male beast, being purified with incantations, took up a dreadful dagger. The minds of those thieves were possessed by the

qualities of darkness and ignorance and were filled with the pride of riches. They engaged themselves in all dreadful actions ; they trod vicious paths of impiety by disregarding the Brahmanas and even incarnation of the Divine One. And blinded with ignorance they were going to do a horrible act. Unable to behold the sacrifice of him (Bharata) who is the son of the Brahmana saint (the father of Bharata) and who is identical with *Brahman*, who has no enmity with any one, who is the friend of all animals, and the destruction of life cannot be sanctioned by envy in times of danger,—the body of the goddess Bhadrakali was being burnt by irrepressible Brahma-effulgence and she came out of the image. On account of the burning heat, she was greatly stricken with ire, in consequence whereof her crooked eye-brows, teeth and her countenance with coppery eyes became dreadful and she began to laugh aloud as if to destroy the entire universe. Thereupon she jumped upon the wicked thieves and severed their heads off with their own daggers. Thereupon, from cut-off necks began to come out tripid blood-like *Asava*-wine. The goddess Bhadrakali with her followers drank the blood-like *Asava* and being inebriate began to sing aloud and dance. She with her followers sported with the severed heads of the thieves as if they were wooden balls in sport.

O king (Parikshit) ! The fruits of their actions become profusely fruitful in them who oppress the great. O king (Parikshit) ! None can become an enemy, unto them who are *Paramahansas*, the Votaries of the Divine one, who have forsaken all attachment for the body, who are friendly with all animals, and who are always protected by the Great Deity cautiously holding the best weapon, the discus of Time. Those who, therefore, fearlessly resort to the lotus-feet of the Divine One, remain unmoved even when the hour for their decapitation comes in. (12—20).

CHAPTER X

THE DESCRIPTION ABOUT BHARATA AND KING OF RAHUGANAS

The auspicious Sukadeva said :—O king (Parikshit) ! Once Rahugana, the king of *Sindhu* and *Sauvira*, was journeying on being carried on a *Palanquin* (a particular conveyance carried on the shoulders of bearers). While the king arrived at the bank of the river Ikshumati by name, the bearers of the conveyance were greatly fatigued. Thereupon, the head of the bearers went out in quest of others, who might be engaged as bearers. While he was so in quest of bearers, that foremost of the twice-born ones (Bharata) was espied by him. Then the head-bearer thought within him thus :— "He (Bharata) is strong and plump. Perhaps he will be able to carry a load either like a bull or an ass." On so thinking, by force through the assistance of other bearers, the head-bearer compelled him (Bharata) to carry the conveyance, which the high-minded Bharata did. That foremost of the twice-born ones, having placed his left foot to a distance of the range of an arrow (to avoid destruction of an animal by trampling under foot as it was the practice with him, the other carriers could not proceed equally with him. Perceiving the uneven movement of the conveyance through jerking, the king Rahugana became angry and said, "Why are you not going equally and in order ? Why are you carrying the conveyance unevenly ?"

On hearing the angry words of the king, the bearers of the conveyance became afraid of punishment and they humbly submitted to the king saying, "O lord of men ! We are not regardless towards you. Rather, we are obeying your orders and we are carrying the conveyance quite in order. But the person just engaged cannot move as quickly with us. There's the trouble, and we shall not be able to carry the conveyance with him evenly."

On hearing the piteous words and considering in his mind that the evil influence of company is so great that the folly of one makes all others blamable,—the king Rahugana, although he used to serve the aged, became enraged under the

influence of passion. The king remonstrated with Bharata, whose Brahma-effulgence was not manifest like hidden fire. On account of the king's understanding being enveloped by the quality of darkness, the king sarcastically addressed Bharata saying, 'Oh ! What an affliction you are suffering from, O brother ? Or you have been greatly exhausted by carrying this conveyance alone for a long time and to a great distance ? You appear to be lean and you are not strong enough. Has decrepitude of age betaken you ? Are not these men your comrades ?"

The king Rahugana thus sarcastically remonstrating with Bharata in diverse ways and words, Bharata remained silent (as he was then observing the vow of silence) and again began to carry the conveyance. He was identical with *Brahman*. He cast off all attachment for the corporeal frame in which the elements, the senses and action are created as a result of the quality of ignorance. It is therefore that he had not in him egoistic idea of "I" and "mine" etc. So also it was that even after being so sarcastically remonstrated by the king Rahugana, Bharata did not reply him. (1—6).

After this incident, while Bharata again began to carry the conveyance as before, the movement became again uneven. At this the King Rahugana became very angry this time and said in wrath as follows :—

"What ! Art thou dead although alive ? Dost thou dare to disregard me and disobey my commands who am thy master ? Like unto *Yama* (the god of Death) meeting out punishment unto all creatures, I shall inflict a severe punishment unto thee who art so negligent towards my authority, so that thou shalt come back to thy senses and mend thy wrong ways."

O King ! The king of *Sindhu* and *Saubira* was very proud of himself as a king and a learned man, but his understanding was not acquainted with the conduct of the lords of asceticism. Out of haughtiness which was increased by the qualities of darkness and ignorance he had used many harsh words to Bharata. But the divine Brahmana (Bharata) who was identical with *Brahman*, the soul and friend of all

creatures, devoid of pride, displayed a sweet smile on his slip and replied the king.

The auspicious Brahmana (Bharata) said :—"O king ! What thou hast said sarcastically is not wholly false. O hero ! If the agent who is made to carry any weight has himself any weight, and if the weight is due to possessing a body and if the goer has any goal to attain, then if I have no attachment to it then thy words will be hardly appropriate. Further, thou hast ridiculed at me by saying that I am "not corporeal" the learned ones donot address the term to the corporeal body, but to the soul. He, who is born with a body and has attachment thereto, is subject to plumpness, leanness, mental affliction, disease, hunger, thirst, fear, quarrel, desire, sleep, attachment, anger, pride, egoism and sorrow. But these can never affect me, the soul. Then again, O king, as regards thy remark "dead although living," all objects that have changes are subject to a beginning and to an end as a rule and are thus dead though alive. As regards thy saying that I disobey my master, I have to say that where there is the idea of one's own and that of a master,—only there the command and action may be rightly applied. But except for custom, I do not see the least occasion for this idea of difference. Who is lord ? But, if you have the idea of pride and of being the master, then command me what I am to do. And as regards thine punishing me, O hero, who am mad, dull and stupid as that I may attain to normal state, of what avail shall be thy instruction or punishment unto me who am a fool, beside that of grinding under pressure that which is already grounded ?" (7-13).

Thereupon, the illustrious Sukadeva again began saying :— Having by the above discourses so replied to the King Rahugana, and with a view to destroying the result of his own pristine action by suffering,—the self-controlled Brahmana (Bharata), in whom the idea of self or consciousness of ego had ceased as a result of self-knowledge,—began again to carry the conveyance of the king.

But, on hearing those words of Bharata capable of destroying all attachments of heart and instinct with the teachings of *Yoga*, the king Rahugana of *Sindhu* and *Sauvira*, O

Pandaveya, descended from the conveyance. As a result of Bharata's words, the sense of perfect reverence increased in the mind of the king and he acquired the sense of claim of being advised about the true knowledge. Therefore, renouncing pride, the King Rahugana sat at the feet of Bharata praying again and again forgiveness and he humbly addressed saying :—

Thou must be of the foremost of the Brahmanas, who art roaming about in a false guise, for thou hast the sacred thread of a Brahmana in thy person ? Or art thou one of the Abadhutas amongst Dattatreya Rishi and others ? Whose son art thou ? Where dost thou live ? Why hast thou come hither ? If thou hast come hither for our well-being, art thou Kapila Muni then ? I am not so much afraid of the thunder-bolt of the celestial King Indra, of the *Trisula* (a Trident) of the divine lord Siva, of the terrible *Danda* (Weapon) of Yama, of the weapon of *Agni* (the god of fire), *Vayu* (the god of wind), the Moon, the Sun and Kuvera, as much as I dread to commit an insult towards the race of the Brahmanas. Although having hidden the effulgence of thy discriminative knowledge of self and dissociated thyself from company, thou art leading the life of a fool still thy endless glory is manifest unto us, for we cannot even in our minds comprehend fully the meaning of the words uttered by thee, containing the essence of the great teachings of Yoga-Shastra. I am bent upon questioning thee as to what we can properly resort to in this world, considering thee as my spiritual guide. Thou art the lord of asceticism, Kapila Muni, the foremost of the sages who are conversant with the knowledge of self and who art the very incarnation of the Divine One, Lord Sri Hari. (14—19).

"Perhaps thou art really what I have described thee to be. Thou art roaming about in this earth with thy auspicious marks hidden with the intention of observing the people. How can one of vicious understanding grossly attached to the world, perceive the real course of the lords of asceticism ? O Brahman, thou sayest that thou hast no feeling of exhaustion. How this can be ? Methinks, thou hast undergone great toil, for whoever is the agent of an action must be subject to

exhaustion. It is my experience that when I myself exercise authority and conduct warfare I feel overworked and tired. So it can be easily imagined that thou hast been tired by carrying me. Thou sayest that by only changeful aspects appear to be visible. But this also does not seem to be true. In fact the changing aspects do not seem to be unreal, rather they appear to be real, in as much as if vessels are not real, how could water be brought in them ? With heat applied to an utensil, the milk therein contained is heated in which again the crust of the rice is heated. Again with the heat of the crust the kernel is boiled. Similarly is the world of a man constituted in the wake of the body, senses, vital breaths and mind, just as rice is cooked by fire transmitted from stage to stage. For by attempting to do his duty, he is freed from the collection of sins. Having been inflated with the pride of being a king, I have gone so far as to insult a pious sage like thee. Do thou be compassionate towards me, so that I may be freed from the sin consequent upon insulting a pious one, though thou hast not been affected by the insulting words, thou being the friend of the universe, regarding all creatures equally. Thou art not proud of thy own body and self, still people like me, even if they are capable like the Divine Lord Siva, will soon be destroyed for insulting the great." (20—25).

When the body gets heated, at first the *Indriyas*, then *prana* and then the mind feel oppressed by it. Then since the body is gross, there is no reason why the *atman* on the above analogy will also be gross. Thou again sayest that the senses of ownership or the relationships as existing between a master and his servant is not permanent. That is true but even considering the fact it must be admitted that when a person happens to be a king he needs rule over and protect his subjects. Thou further sayest that it is useless to try to instruct a fool. How can this be possible ? For the actions of one who serves God never go for nothing. Even if he be not successful in removing the dullness of such an idiot, yet his attempts being directed towards conforming to the commands of the Lord, the ruler of all, never go in vain. To worship God is one's own duty (*Swadharma*) ; so by attempting to do his duties, he is absolved from all sins,

O Brahman, thus all your arguments appear to unjustified. Do thou be graciously pleased to set your affectionate sight upon me.

CHAPTER XI

BHARATA IMPARTS TO THE KING INSTRUCTION ON REAL TRUTH.

On hearing the words of king Rahugana, the auspicious Brahmana, (Bharata) in the assumed form of a fool, began as follows :—

"O Maharaja ! Although you are not learned, you are speaking like a learned man. However you are not amongst the really learned ones, since you consider as real the relationship between the master and the servant. When one does not go to the root of things, the relation ship between master and servant comes up. Hence this is not true. Ssimilarly the relationship between Vedic *Karma* and its fruit is not trun. The pure and holy truth is never for certain manifest in those Vedic instructions which appertain to the learning of many household rites. Even the principal Vedic *mantras* are not capable of instructing them in spiritual truth ; because like the ending of a dream in nothingness, the happiness dependent upon household rites is unreal, and as such those pleasures are hateful. As long as a man is mentally possessed by the qualities of goodness, energy and ignorance (*Sattwa, Rajas* and *Tamas* respectively) through the instrumentality of the organs of knowledge and action, he is bound to spread piety or impiety. The mind is full of desires for performance of religious acts or otherwise. That mind is bored always with all worldly objects. Being so bored, the mind is affected by the stream of qualities. Mind is the foremost of the sixteen elements and senses. It is really the mind that assumes various forms with various names like birds and beasts and attains to inferiority or superiority of condition in accordance to the bodies assumed. Having created the designation of various creatures by its illusive energy and embraced their bodies by reason of the deceptive wheel of the world, the mind creates the feeling of happiness, sorrow,

foolishness and the dreadful fruits of its action as are brought in due course of time." (1—6).

"O Maharaja (Rahugana)! As long as the mind exists both the subtle and the gross actions becoming always manifest become visible to the soul. The wise persons designate the mind as the cause of excellence of the object possessing all good and inferior qualities or lacking in qualities. The mind of the animals, however, because of being attached to qualities, becomes the source of dangers and when mind is devoid of them it leads to their well-being. The flame of a lamp (fire) when it burns, the wick of the lamp being saturated with clarified butter or oil, assumes the shape of the smoky flame, but it resumes its own state when the oil or clarified butter is exhausted. Similarly the mind, when it is possessed by the qualities assumes various forms, and at other times the same mind resorts to its own true nature."

"O Maharaja (Rahugana)! The faculties of mind are eleven in number. The five of those eleven faculties of mind lead to actions, other five to knowledge, and the remaining one faculty is the consciousness of ego. O hero! The wise person designates eleven objects for the eleven faculties. Smell, form, sound, touch and taste are the five objects of organs, while the others are the objects of the organs of knowledge. The body possessed of the idea of 'mine' is the eleventh; while again the ignorant also regard the twelfth which is the bed of the body. Being influenced by nature, impressions, destiny and time, they at first become hundred-fold, then thousand-fold and then crores-fold. These metamorphoses of the mind, however numberless they may be, originated from the soul, and do not proceed out of themselves. They have their being in the soul (*Kshetrajna*) and these faculties are the emanations of the Mind which are created out of illusive energy and is the impure agent. The soul always beholds them in a continual flow; sometimes in the state of waking, sometimes in a state of dream, and at some other times in a sleepy condition. *Kshetrajna* is capable of seeing in all conditions. (7—12).

O Maharaja, *Kshetrajna* is of two types, viz., *Jiva* and *Iswara*. The *swarupa* of a *Jiva* has always been explained.

The nature of the second is as follows :—He is all pervading, the root of the creation self-manifest though indirectly.

He is without birth. He is the Lord of tho Parabramha and others. He is Narayana or the stay of all beings and is possessed of six kinds of wealth. He is Vasudeva and exists in all creatures by Himself. As the wind entering into the body of a creature as vital breath lords over all mobile and immobile creation, similarly the Divine Soul, the Supremely Divine lord Vasudeva permeates the soul of all creatures.

"O king (Rahugana) ! A person gropes in the world so long as he is not fully acquainted with the true knowledge of self or soul, after having renounced the influence of illusion by virtue of knowledge, having dissociated himself from worldly attachment, and having conquered the influence of six passions. As long as the person does not consider mind as the root of selfishness and worldly miseries, it becomes associated with diseases, sorrow, foolishness, avarice, anger and enmity and creates attachment so long as he is not freed from the attachment of the worldly objects. Therefore, being vigilant, do thou, O king, with the sword of the service to the feet of thy own preceptor lord Sri Hari, slay this mind, an enemy which, if neglected, will gradually grow powerful, and though not itself real, will in due course of time be capable of overclouding the soul." (13—17).

CHAPTER XII.

THE DOUBTS OF KING RAHUGANA ARE REMOVED.

On hearing the above instructions of Bharata,—the king Rahugana then said as follows :—

Rahugana began, "Salutation unto thee, O lord, who hast assumed this body for the protection of the people and who by his true form hast neglected this body."

"Salutation unto thee, O lord of asceticism, whose daily perception has been hidden by this wretched form of a foolish Brahmana. As delicious medicine is to the fever-stricken, as cold water is to the sun-burnt thirsty one, similarly are thine words unto me. My real vision was bitten by the snake-like cursed attachment for the gross body ; but as a result of thy

nectar-like words, O Brahman, I have obtained the ambrosial medicine."

"Therefore, O Brahman, I shall now humbly enquire of thee regarding my doubts; because thine words relating to spiritual communion are very hard to be clearly comprehended by a person of poor understanding like myself. Do thou be graciously pleased to explain thy instructions further to them whose minds, like mine, have been stricken with curiosity.

"O thou lord of asceticism! My ignorant mind is labouring under delusion and darkness as to what thou hast said in thy teaching to me, viz., that an action like carrying head and the fruit thereof exhaustion which is visible, does not lead to the proper understanding of the truth."

Thereupon the illustrious Brahmana (Bharata) said :—"O King! The worldly change thus acting on this earth for some reasons comes in the shape of as this man (who carries), who has foot-joints, knee-joints, thighs, middle-part, breast, neck and shoulders. There is, however, no bodied being above the shoulder on which rests the vehicle. The king of Sauvira kingdom is merely a name of the worldly metamorphosis. But the dominating sense of thy egoism being firmly fixed in that name (a designation merely), thou art blinded with the pride that thou art the king. (1—6).

"Those poor people, who have been subject to miseries, should be pitied. Having brought them by force, thou art really torturing them." Thy pride in the sense "I am the protector of the people" is absolutely vain. Thou art verily wicked-minded, and as such thou art entirely unfit to grace the assembly of the great ones; and besides, thou art shameless. While we know the daily distribution and origin of all mobile and immobile creation on this Earth, what thing else but name is the root of all these practices, know it for certain that by action they are ascertained as real.

"Know all that, to which the name Earth is fastened, as unreal since they terminate in atoms which are created by the ignorance of mind and by the aggregation whereof particular objects are created. The duality of the soul which is sometimes perceived on account of the occurrence of short-

ness, length, subtlety, primal cause and property of being manifested as inanimate objects in soul is not real but is engendered by ignorance, as object, nature, desire, time and action. On the other hand great truth is undiluted, consummate, unclouded and unchangeable consciousness (*jnana*) without sense of externality and internality. This is the significance of the word *Bhagavat*. This is styled by the sages as *Vasudeva*. (7—11).

"O king Rahugana ! Without bathing in the dust of the feet of the great, this sort of unclouded and unchangeable knowledge cannot be acquired even by devout austerities, or by *Vedic* (pertaining to Veda) ceremonies, distribution of food, doing good unto others, or by adoring water, fire, and the sun. The sages chant the glories of the illustrious Divine One, and not of the worldly topics,—the act of hymning whereof day and night leads even them, who are on the verge of death, to cherish devotion unto the lord Vasudeva.

"O King ! In my previous existence, I was the king Bharata. As a result of my hearing and seeing many things in that life I dissociated myself from the world, and going to the forest I engaged myself in the act of adoring the Divine Lord Vasudeva. But then on account of being associated with a deer, all my desired aims and aspirations were baffled, and at the end of that life I attained to the condition of being born in the next life as a deer.

"O hero ! My recollection acquired as a result of adoring lord Sri Krishna did not, however, relinquish me even in my deer form. It is therefore that being afraid of the company or society of men, in this life I am born in human form in the race of a devout Brahmana, and am journeying in disguise. Therefore, know thee, O King, for certain that people may attain to lord Sri Hari having their delusions slain by the dagger of knowledge obtained through association with the unattached great men, having acquired recollection, by chanting and listening to his glories and having got over the way of the world." (12—16).

CHAPTER XIII

BHARATA DESCRIBES THE WORLD

The illustrious Bharata in the form of a fool spoke unto the king Rahugana saying :—"O king ! The ways of the world are very difficult. Being stationed in the difficult way of the world and observing the actions as generated by the influence of the qualities such as goodness, activity and ignorance,—the creatures, roaming in quest of wealth, enter into the extensive forest of the world, but they do not attain to felicity.

"O lord of men ! In the said forest of the world, six robbers rob by force the merchants, the incompetent men full of selfishness, just as the jackals like unto wolves in the wood entering into the fold of the selfish creatures would carry away the lambs. Besides, the said creatures. halting in caves covered with numberless creepers and groves, become at times assailed by terrible swarms of flies. At other times they would behold somewhere the city of *Gandharvas* and also of the *Pisachas* in the shape of quick fire-brands of golden colour, and thinking them to be really gold, the said stupid creatures remain staring at them with eyes full of desire."

"Then again, O king, considering dwelling places, water and riches to be their own, they always rove in the forest of the world, and having their eyes overspread by dust and darkness, they cannot exactly recognise that quarter as it has been rendered purple by the dust raised by the wind, Their ears are somewhere pained by the terrible and invincible noise of crickets ; somewhere their minds are assailed by the cursed noise of the shrill hooting of owls."

"When, O king, the said creatures are thus rendered exhausted and hungry, they resort to those vicious trees whose shade even leads to impiety. Sometimes on seeing a mirage they run after it taking it to be water. They sometimes approach streams without water and having no food beg it of others. At other times, they become assailed by forest fire and they become overwhelmed with

unbearable grief on account of their riches being plundered by *Yakshas*. (1—6).

"O king ! Somewhere having their properties carried perforce by other strong ones these creatures become full of grief and fall into swoons. Then entering the city of *Gandharvas*, they feel delighted for a moment in the company of their kinsmen. And while going through the way and being hurt with thorns and gravels, they being desirous of climbing up will remain absent-minded and sometimes some kinsmen being stricken with the fire of hunger blazing inside, become enraged every moment with other people."

"O king ! In this forest at places persons are devoured by *Ajagaras* (a kind of huge-bodied serpent of that name) but they cannot know anything. Somewhere some persons lie down like dead bodies cast off in a forest and there voracious animals bite them. Somewhere blind persons falling into dark wells are overwhelmed with great miseries."

"Somewhere some go out in quest of honey and the bees coming to know about it are assailed by the latter ; and even if they by chance and with great difficulty acquire the said store of honey, they cannot enjoy it because some one else takes it away by force.

At some other places some persons sit down being unable to bear with equanimity the influence of the seasons such as winter, summer, spring and autumn, and again somewhere else some persons grow jealous of others for deception at the time of exchange of some articles by purchase and sale."

"Again, some other persons having their wealth exhausted and being deprived of their beds, seats, dwelling places and articles of enjoyments, beg these of other fellow beings ; but when their desires are not thus satisfied they long for objects belonging to others and in consequence they are insulted." (7—12).

"O King ! Roaming in this forest of the world some persons barter their possessions with those of others and due to covetousness for money they implant enmity amongst themselves ; others would be contracting more intimate alliances with one another ; while still other persons are

worn out on account of great labour, loss of wealth and meet with various other calamities. Leaving such persons, as though lifeless, at their respective places and taking new ones some proceed along on their impious and selfish ways but none of them ever returns ; and amongst those selfish men no one has as yet attained to the other end of the way."

"O King ! Even those persons who are heroic and are conquerors of even the elephants upholding the quarters, creat enmity with all by saying 'this land is mine', lie down in battlefield and never attain to that exalted station which is obtained by the saints. Somewhere some persons resorting to the branches of creepers get attached thereto being anxious to listen to the indistinct sweet notes of the birds ; and somewhere being afraid of the lions they contract friendship with herons, vultures and cranes. Being again disappointed in them they join the flock of geese—and not liking their conduct, they join the monkeys and by their sports they satisfy their own passions. They also look upon one another and become forgetful of their ultimate end. And some persons out of great affection for their wives and children, enjoy with them the visible objects of attachment such as trees, and become poor and losing self-control suffer bondage. Again some persons falling into dark caves of mountains out of fear, and being afraid of the wild elephants there resort to creepers as means to save their lives.

"O thou slayer of foes ! Those persons can scarcely be united with their former associates being freed from those dangers. But under the influence of illusory energy they enter the paths of the worldly forest but no one of them up to this time has been able to comprehend the truth."

"O king Rahugana ! Thou hast also been placed on this road to the forest of the world. Therefore renouncing thy own kingdom, do thou make friends with all creatures and having thy mind withdrawn from attachment to all worldly objects. and snapping away the bonds of attachment by means of the dagger of knowledge sharpened by constant reverential service unto lord Sri Hari,—do thou go across of such a long and dreadful way of the world." (13—23).

Thereupon the king Rahugana said :—"It is true, O

Brahman, birth as human being is superior to birth as all other creatures; but this is not superior to the birth as the celestial beings. Then again, even birth in the celestial region as a celestial being is of not much consequence if it be not always associated there with such great men as thou thyself art, whose hearts have been entirely purified on account of listening to the glories of the Divine Hrishikesha. And it is no wonder that the sins of humanity are washed away by the perpetual adoration of the sacred dust of thy lotus-feet, as a result of which such pious persons acquire unflinching devotion unto the Divine Lord Adhokshaja. Even by the momentary association with thee, O Brahman, my dire ignorance, which is the root of fallacious reasonings, has been destroyed.

"Salutation unto the great ones, salutation unto the children, salutation unto all the Brahmanas beginning with the playful Brahmana boys, and salutation unto those Brahmanas who have been journeying on this Earth as *Abadhutas* and through their favour may good betide all kings!"

Thereupon the illustrious Sukadeva said:—"O son of Uttara (Parikshit)! Even though Bharata was so insulted by the king Rahugana, the king of the countries known as Sindhu and Sauvira, the said Brahmana saint (Bharata), the high-souled one, out of compassion gave him instructions on the true knowledge of self or soul. After the king Rahugana had bowed down unto Bharata's feet, the former's heart was filled with bliss like an overflowing ocean. And with his heart remaining always satisfied the king Rahugana as began to journey the world before. Acquiring the true and great knowledge from Bharata, the king of Sauvira immediately shunned all sense of selfish considerations for the body.

O king (Parikshit)! I have thus narrated fully the glory of those seeking the shelter of the votaries of the Reverend One."

Thereupon the king Parikshit thus addressed the illustrious Sukadeva :—O thou foremost of the votaries of the Reverend One! Thou are aware of many things and hast described this world allegorically with relation to a merchant. The object of this allegorical story might be conceived

by the intelligent and consciencious people, but it is beyond the easy comprehension of those persons whose understanding is not ripe ! Do thou therefore be graciously pleased to explain this difficult subject by elucidating the various topics related in this story. (21—26).

CHAPTER XIV.

SUKADEVA EXPOUNDS THE ALLEGORY OF THE WORLD.

The auspicious Sukadeva said :—O king (Parikshit) ! This world is compared to a forest and the *Jivas* as merchants inclined to make money. They are fallen into the ways of the world under the sway of the divine *maya* (illusory energy) and thus cannot have the opportunity to serve the feet of Lord Hari who appears in the form of a preceptor. They consider their bodies as their own. The notions classified in accordance with the qualities of goodness and others of all the persons are mixed with both auspiciousness and inauspiciousness. Diverse bodies are created thereby. Therefrom has originated this world full of experiences of union and separation. It has become difficult of access on account of six doors in the shape of six senses. Being overpowered by the illusive energy of the Divine Vishnu, creatures are stationed there and constrained to partake of the fruits of their respective actions. Their endeavours sometimes become fruitful, and sometimes futile in consequence of many hindrances. Persons following those who drink the honey of the lotus feet of lord Sri Hari are capable of slaying the miseries of the world.

O king ! The six robbers of whom I have mentioned are the six senses, which are so termed in consequence of their actions. Whatever little wealth a person might acquire with great difficulty is designated by the wise ones as piety. Just as when a rich man becomes careless, his companions steal away his riches, similarly those robbers viz., the six senses by means of their respective influences such as seeing, hearing, taste, smell and thought, rob that person of his riches, of piety. The man who has not controlled his senses and is attached to worldly objects, cannot perceive the robbing results of the said six senses. Wife, children and other members constitu-

ting a family in the world are by actions, like so many jackals and wolves in the forest, because they under some pretext or other take away all those things which a greatly avaricious person having many relations may hoard up.

O king ! As when a piece of land is cultivated every year, the seeds dropping there not being destroyed, grow up again as plants and creepers, similarly this world is the field of actions which are not completely exhausted. This world is just like a container full of desires and actions. Just as a vessel where camphor is kept smells of it even when the camphor is exhausted similarly though the actions may be exhausted they are not completely exterminated on account of the existence of desire ever in the minds of worldly persons. The mean persons like flies, robbers, mice and vultures take away by force the vital breath or wealth of that man who is attached to worldly objects. Still that man does not desist from roaming about in the way of the world ; rather having his vision blurred and also his mind possessed by ignorance, desire and action, that man considers the region of mortals as real as the region of the *Gandarvas*. Then again, being anxious for drinking, eating and associating with females, that person runs after worldly objects just like a thirsty person would be running after a mirage. (1—6).

The reference to the people looking wistfully at heaps glittering like gold is as follows :—

As a person assailen by cold and being on the look-out for fire, runs after it, so a person runs about in the world in quest of gold (riches) which is a source of many evils and is impure like excreta, for it is said that gold is created by the excreta of fire (the god of fire) ; a person hankers after it because his mind is possessed by the quality of *rajas*, which is glittering like gold.

The idea behind the expression dwelling house, water and wealth is this. A person hankering after a dwelling house, water and riches that are necessary for his existence, runs about in this dreary forest of the world. Being placed on her lap by a damsel like the wind, a person, having his eyes covered with dust by attachment towards her, transgresses all

considerations of honour and cannot conceive that the deities of the quarters like nightly goblins are witness to his conduct.

O king ! Sometimes in this world, a person of his own accord considers the worldly objects as unreal, but such of his recollection is soon destroyed in consequence of his attachment towards his body and runs after the worldly objects just as a thirsty person runs after water in a mirage. Sometimes when due to his fervid addiction like cricket to some coarse pleasures a person is scolded by his direct and indirect enemies and royal authorities in this world, then that person suffer from ear-ache and heart burning. When a person's pristine results of good actions are enjoyed, then that person resort to riches for which there are no seen and unseen necessities like the impure creepers and trees and wells of poison ; he is himself about to die and runs to such other persons who are dead although alive. (7—12).

"O King ! Sometimes in this world a person's understanding is sullied as a result of his association with the wicked persons. Then that person, like one falling into a river void of water and as such getting wounded on his head and being pained in consequence of the wound approaches the *Pasanda* and being initiated to the unholy *Pasanda* religion (false religion) meets with miseries both in this world and the next.

O King ! When a person in this world is stricken with hunger and thirst, then he being blinded in consequence of the afflictions thereof, does not see the food, even though present before him, and he obstructs his father, children and all those persons in whom there is the least approach of this relationship. The house is to him like forest-fire and full of grief on account of his feeling of separation from the dear ones, and as such there is not the least bit of happiness there. Therefore, a person attaining to such a house burning with the fire of sorrow, meets with mental agonies only and no happiness.

O king, sometimes, the king growing inimical under influence of time and behaving like demons rob the dearest wealth of his subjects, in consequence whereof persons (his subjects) become void of all marks of life like dead bodies. At times being sunk in the thought of father, grand-father and other

dear relations, persons think that they are alive and enjoy a a momentary happiness as if in a dream. The rites and ceremonies ordained for a house-holder are extensive, and so they are hard of being attained like hills, and being desirous of reaching their goal the mind of a man being afflicted by human calamities is exasperated like one entering a field full of thorns. (13—18).

O King! A person, having many relations dependent upon him assailed with the unbearable fire of hunger raging within the body, for want of adequate quantity of food often loses patience and becomes angry with those dependents. Sometimes a person resorts to sleep like an *Ajagara* serpent and lies down being enveloped in utter darkness in a room and he cannot know anything; and then that person is considered by his dependents like a dead body cast off by others. Sometimes a person's pride like teeth is broken, and serpent-like wicked persons do not let him go to sleep. The mind of that person then being pained, his discriminative knowledge gradually wanes, and at that stage being blinded by ignorance and like a blind man he falls into the well of darkness. A person sometimes runs about in quest of desires which are like drops of honey; and when he falls upon another's wife or wealth, he being slain by the owner or the king, falls into an unending hell; so the wise say that one's own action leads to birth both in this world and in the next. If it is once freed from the attack of that person, another takes away what is given by the deities, another again takes away what is conferred by Vishnu and he is thus placed in a wretched plight. (19—24).

Thus being unable to remedy the very many spiritual, elemental and super-human miseries like winter and others, one is exhausted with dreadful anxiety. At some places persons carrying on monetary transactions with one another and stealing from one money even less than a *Kakinee* (twenty *Kauris*) and thus following evil practices in wealth, become enemies with one another.

In this world, poverty and calamities are always present, besides happiness, misery, anger, avarice, pride, foolishness, madness, sorrow, and grief; haughtiness, envy, insult,

hunger, thirst, disease, birth. old age and death are also great impediments. Somewhere being embraced by the creeper-like arms of the Divine Illusion (*Maya*) in the shape of a female, a person becomes devoid of conscience and intellect and gets anxious for the construction of a sport-house for her ; and without paying heed to the words of his wife and children dependent upon him and without having any consideration for their happiness and weal he has his soul thrown into utter darkness. The discus of the Divine Great Vishnu, which is identical with the eternal *Kala* (Destruction or Death) overtaking all from a *paramanu* to *Dwiparardha* whirling constantly takes vehemently away all elemental creation, from a blade of grass to this entire universe, through the cycle beginning with boyhood. Being afraid of that vigilant discus of Lord Sri Hari, which is identical with *Kala* as aforesaid, a person disregarding that Divine Iswara, of sacrificial form, whose own weapon is the eternal *Kala* itself, takes shelter in the *Pasanda* deities according to their *Shastras*, which are like herons, vultures and cranes. Those *Pasanda* deities are deprived of all knowledge of self. When that person is disillusioned he takes his birth, altogether deceived by them, in the race of the Brahmanas. Though living in the Brahmana form in that circumstances he does not like the conduct of the Brahmanas and their actions prescribed by *Sruti* and *Smriti* for the adoration of the Lord of Sacrifice. The practices of *Nigama* being outwordly coloured with impurity, he resorts thereto and becomes like a *Sudra* and as a *Sudra* he has no right in the practice of *Nigama*, and his only action consists in associating with females and maintaining his relatives under his care like monkeys. (25—30).

O King ! Being like *Sudras* and following no restrictions, such persons enjoy as they like. In consequence thereof their understanding becomes so greatly sullied that they act attached to the trivial pleasures of seeing one another and they become forgetful even of their death.

O King ! Just as the monkeys sport on the trees in forest, similarly those persons being addicted to worldly pleasures consider attachment for their wife and children, as the greatest of all enjoyments. Being encircled in the way of

the world and being afraid of the elephant-like death. They fall into darkness as in mountaincaves (*i.e.* being stricken with sorrow and disease they fall into darkness of ignorance and impiety).

O King ! Thus being unable to put a stop to spiritual, elemental and super-human miseries of the world, those persons suffer very greatly and are exhausted with worldly desires. And sometimes cheating one another in pecuniary transactions, they hoard up some amount of monies, but not feeling happy therewith they become enemies to one another. Sometimes having their hoarded up wealth exhausted, they are deprived of the enjoyments as bed, seat etc give ; and at this stage being unable to attain their desire by fair means, they resort to foul means and are therefore insulted by the people ; and although there is great chance of enmity being created amongst themselves on account of attraction for riches, those persons are bent upon pilfering one another's wealth as a result of their pristine desires. (31—37).

O king ! Whoever in this world, being assailed by various miseries and impediments, meets with danger or death, the mean-minded persons renouncing him therefor and taking a new person, sometime grieve and become overwhelmed with sorrow, are afraid, cry out, marry, are delighted and sing. Thus those persons are bound down by the world. None but by the grace of the pious ones, has yet been able to cross the World. Because the wise persons always impart good instructions for getting over the way in which all mankind remain bound. This way cannot be obstructed even by the practice of *Yoga*. The self-controlled sages of quiescent souls, who have left their *Dandas* are cognisant of it. Even the royal saints who have conquered all the quarters and celebrate sacrifices are not completely capable of obstructing this way ; for they, labouring under the impression that this land is mine, create enmities with one another, lie down on the flelds of battle, or become travellers to the abode of death.

O King ! Some persons taking resort to the bonds of their respective actions are freed a little from the dreadful calamity of hell and again attaining to this world arrive before the

mortals. Such a condition also overtakes persons who by dint of their meritorious actions go to heaven.

The Rishis thus sing :—"As the flies cannot follow Garura, so the other kings cannot follow the high-souled royal saint, the son of Rishabha, in consequence of his heart-felt devotion towards the illustrious Divine One. Even in his youth he cast off like excreta his wife, children, friends and kingdom which are so fascinating that they cannot be easily renounced. He did not cherish any desire for the earth, children, kinsmen, wealth and wife, who are hard to be left off and even for Sree, solicited by the celestials, who bestows kind looks towards him ; for salvation is not of so much value to those great men who are devoted to the Slayer of Madhu (lord Sri Hari)."

Exclaiming aloud the Rishis sing :—"Salutation unto lord Sri Hari, Narayana, who is identical with sacrifices, the juice of fruits, the lord of all pious actions, who is Yoga and whose best fruit is knowledge, the dispenser of illusive energy." With this knowledge he cast off this body.

O King ! The accomplishments and actions of the royal saint Bharata are highly pure and are admired by all the votaries of the Divine One. The history of his life and sacred actions is therefore highly auspicious, enhances the lease of life, is blessed, illustrious and leads to final emancipation. Whoever will listen to or read or delight in this, will of himself attain to all auspiciousness and need not depend for it upon others. (38—46).

CHAPTER XV.

DESCRIPTION OF THE BHARATA'S PROGENY.

The illustrious Sukadeva said :—O king (Parikshit) ! The name of Bharata's son is Sumati. On seeing Bharata's son Sumati following the ways of Divine Rishabha, some followers of the *Pashanda* religion were led to believe by their vicious intellect that the king Sumati was a deity in the *Kali Juga*. But there is no mention of such things in the Vedas. The said king Sumati begat on his wife Bridhasena a son Devatajit by name. That Devatajit begat on his wife Asuri by name

a son who was named Devadyumna. That Devadyumna's wife was named Dhenumati. The son that was born unto Dhenumati was Paramesthi by name. The wife of Paramesthi was named Suvarchala. Unto that Suvarchala was born a mighty son Pratiha by name. Having explained unto many people self-knowledge and having been thus highly purified in mind, that mighty one (Pratiha) was able to behold personally the Divine Vishnu with his naked eyes. Pratiha begat on his wife Suvarchala three sons, named Pratiharta, Pratistota and Udgata, all highly skilful in the celebration of sacrifices.

O King! That Pratiharta begat on his wife Stuti two sons who went by the name of Aja and Bhuma. The latter had two wives named Rishikulya, Devakulya. Of the first wife (Rishikulya) was born a son named Udgitha. Of the second wife of Bhuma (Devakulya) was born another son named Prastava who begat on his wife Virutsa a son named Vibhu. That Vibhu begat on his wife Rati a son named Prithusena. That Prithusena begat on his wife Akuti by name a son named Nakta, who again begat on his wife Riti a son named Gaya who was a royal saint and whose fame had no end.

That illustrious Gaya was born for the protection of the universe, as a portion of the Divine Vishnu. He was endued with the quality of goodness and attained to the condition of great-mindedness by virtue of his self-control and other qualities. Considering these qualities as the duties of a king, he used to feed, protect, please and govern his subjects, and being established in the order of a house-holder he celebrated sacrifices. Thereupon having thus consigned both kinds of Karma unto the Great Purusha, the Most Excellent *Brahman*, the king Gaya perceived the highest truth; and by the performance of those two-fold duties and by the devotion and service unto those who were acquainted with *Brahman*, his understanding was cleansed and purified, and the attachment to the body was removed from his heart. So, the auspicious king Gaya always perceived the self-manifest and blissful *Brahman*, and having thus been devoid of egoism he governed the Earth. (1—7).

Therefore, O Pandaveya (Parikshit), the sages conversant

with history have sung many verses in his (Gaya's) praise such as follows :—

"The king Gaya was identical with sacrifices. He was high-minded, knower of many things, protector of religions, breautiful, president of the good and servant of the pious ones. What king, therefore, by action can imitate him, who is but a portion of the Divine One ? Over him the chaste daughters of Daksha whose blessings never prove otherwise, along with streams, greatly delighted sprinkled water at the time of his installation, and it was for his subjects, he being without any desire, that the Earth, being milched by the calf of accomplishment bestowed on him numberless blessings ?

"For him (the king Gaya) devoid of desire, the Vedas produced many desired-for objects ; the subordinate kings brought tribute unto him, and the Brahmanas adorned with gift of *Dakshinas* and having been granted protection brought a sixth portion of their respective piety as tribute unto the king. In the sacrifice performed by that illustrious king, the Divine Indra, the soul of sacrifices, profusely drinking Soma juice became inebriete and directly accepted fruits and other objects of worship such as reverence, pure Bhakti, and fruits of sacrifices.

"Even the Omniscient, Divine Vishnu, identical with the very joy, who being pleased the celestials, the men, beasts, birds, creepers, twigs and the whole universe are pleased, used to attain to satisfaction in the sacrifices of king Gaya exclaiming "I am pleased."

That illustrious king Gaya begat on his wife Gayanti three sons named Chitraratha, Sugati, and Abirodhana. Chitraratha had begotten on his wife Urna a son named Samrat. who again begat on his spouse Utkata a son Marichee by name. The latter begat on his wife Vindumati a son named Vinduma, who again begat on his wife Saragha a royal saint named Madhu.

That royal saint Madhu begat on his wife Sumunasa a son named Viravrata. That Viravrata begat on his wife Bhoja two sons named as Manthu and Pramanthu. Manthu begat on his wife Satya a son Bhauma by name from whom was born Trasta ; the latter begat on his wife Virochana a son

named Virajas who was high-minded and begat on his wife Vishuchi one hundred sons and a daughter. Of these one hundred sons, Satajit was the foremost and he was gifted with many good qualities for which there is a sloka in his praise :—

"Being born in the race of king Priyavrata, Virajas, like unto the Divine Vishnu adorning the celestials, shall glorify his family with his accomplishment and fame." (8—16).

CHAPTER XVI.

Description of the insular continent.

Thereafter the king Parikshit said :—O Brahman ! The extent of the Earth lit up by the rays of the Divine Sun and wherein is manifest the moon with stars both in the dark and bright halves of the month, has been described by thee. It has been described by thee also that on this Earth seven oceans have been made by the wheels of the car of the king Priyavrata. Thou, O Brahman, hast also pointed out that seven insular continents are extending from the seven oceans. I am greatly desirous of learning of the dimensions and characteristics of all those continents. Sometimes even the mind fixed upon the gross form of the Divine One, the outcome of qualities, can perceive the highly subtle and resplendent Great Purusha, Vasudeva, devoid of qualities and identical with Great Brahman. Therefore, O preceptor, do thou be kind enough to describe all those things.

Thereupon the auspicious Sukadeva said :—O great king ! Even if a person is gifted with the span of a celestial life, he cannot by words or mind comprehend the end of the illusive energy of the Divine One. I shall therefore describe the Earth unto thee by giving the names of the leading insular continents, their situations and marks. This earth is like a lotus and the seven insular continents are its petals, and the inside *Jambu* continent is *Nijuta* (ten lakhs) *Yojanas* in length and one lakh *Yojanas* in breath ; and like a petal it is equally round on all sides. There are nine *Varshas* in this insular continent, each of which, except *Bhadraswa* and *Ketumala* is

nine thousand *Yojanas* in extent, and they are all beautifully divided by eight demarcating mountains. (1—6).

The *Varsha* situated in the centre is named *Ilavrita*, in the middle of which is situate the king of mountains, the mount *Sumeru* by name which is golden all over. The height of Sumeru mountain is equal to the extent of the island namely one lakh *Yojanas*. The summit of the Sumeru mountain is thirty-two thousand *Yojanas*, the base sixteen thousand *Yojanas*, and the portion visible within the Earth is to that extent. It is like the seed vessel of the lotus-like Earth.

On the north of the Sumeru mountain are respectively situated the three mountains namely *Neela*, *Sweta* and *Sringavan* which are the boundaries of the three *Varshas* namely *Ramyaka*, *Hiranmaya* and *Kuru*. All these three *Varshas* extending towards the east are bounded on both sides by Salt sea and are two thousand *Yojanas* in extent. But the mountain following is less in length than the preceding one, by one eleventh portion. Thus on the south are situate the three mountains namely *Nishada*, *Hemakuta* and the *Himalayas*. And they also all extend towards the east and are each ten thousand *Yojanas* high. They, O king, respectively constitute the boundary lines of Harivarsha, Kimpurusha and Bharatavarsha. Thus on the east and west of the Ilavritavarsha are respectively situated the mountains Malyavan and Gandhamadana. On the northern side they extend to the Neela mountain, and on the south to the Nishada mountain, and each of them is two thousand *Yojanas* in extent. They respectively form the boundary lines of the Varshas *Ketumala* and *Bhadraswa*.

On the four sides of the mount Meru there are four minor mountains nemely Mandara, Meru-mandara, Suparshwa and Kumada, each of which is ten thousand *Yojanas* in extent and height. Of the said four minor mountains those situate on the east and west extend towards the north and south and those on the south and north extend towards the east and west. There are on these four minor mountains four trees namely Mango, *Jambu*, *Kadamba* and *Vata*,—each of which extends over a hundred *Yojanas*. They are mountains like

pennons, eleven hundred *Yojanas* high and their branches also extend over a hundred *Yojanas*. (7—12).

O foremost of the race of Bharata ! In the vicinity of those four trees are four lakes, which are respectively full of milk, honey, sugarcane juice and pure water, drinking which the minor deities are naturally decked with the wealth of *Yoga*. Besides there are four most beautiful gardens namely Nandana, Chaitraratha, Vaibrajaka and Sarvatabhadra. In those gardens, leading immortals, who are the husbands of celestial damsels who again are the ornaments of their races, sport with their wives and the *Gandharvas* sing their praises.

O king ! At the top of the Mandara mountain is a tree called Devachuta, the height whereof is eleven hundred *Yojanas*. From the top of that three Devachuta, always drop profuse nectarine fruits that are big like mountain summits. From the dark-red juice of the broken fruits, highly fragrant a river has been created named Arunada, which issuing from summit of the Mandara mountain is watering on the East the Varsha named Ilavrita. Drinking that juice of the said broken fruits the limbs of the females of *Yakshas*, the companions of *Bhavani* (the wife of Divine Bhava), have been rendered fragrant ; and the wind carrying that sweet odour spreads it for ten *Yojanas* on all sides. (13—18).

O king ! Thus from the juice of the Jambu fruits, being made into pieces on account of falling from very high, which are huge as elephants but whose seeds are very small, has flowed a river named *Jambunadi* which issuing from the summit of Meru Mandara, and flowing for a *Ajuta Yojanas*, has fallen on the earth and has been watering southwards the whole of Ilavrita-varsha. The earth of both the banks of this river called *Jambunada* being wetted by the water and dried by the air and the sun, is converted into gold with which is made the ornaments of the immortals and is worn by the celestials with their youthful damsels on the limbs in the shape of crown, *Kataka*, *Katisutra*, and ear-rings. From the holes of the huge *Kadamba* tree situate on the side of the Suparshwa mountain, five streams of honey measuring five *Vyambas* have flowed and issuing from the summit of the mountain

have rendered westward the whole of Ilavrita-varsha fragrant. Whoever drinks that stream of honey, the air of his mouth, spreads odour for one hundred *Yojanas* on all the sides.

Thus from the trunk of the *Vata* tree of the *Kumuda* mountain named *Satavarsha*, and from the summit of the mount have flowed rivers carrying curd, milk, clarified butter, honey, sugar, rice, clothes, ornaments, beds, seats and other desired-for objects. And thus the said rivers have rendered great help unto the inhabitants of the north of Ilavrita-varsha. (19—24).

O king! By partaking of those desired-for objects, the inhabinants of the north of the said Ilavrita-varsha have never experienced any weakness of their limbs, nor any exhaustion, perspiration, decrepitude, disease, accidental death, disfigurement out of cold or heat and other calamities. Thus being free from those miseries they have passed their days in the enjoyment of exceeding happiness. The hills Kuranga, Kurava, Kushumba, Vaikanka, Trikuta, Sisisra, Patanga, Ruchaka, Nisadha, Sitivasha, Kapila, Sanka, Vaidurja, Jarudhi, Hansa, Rishabha, Naga, Kalanjara, and Neerada lie situate on all sides of the base of the mount Sumeru and appear like filaments of a lotus, the seed-vessel whereof is the latter.

O king! On the eastern side of the mount Sumeru are the two mountains named Jathara and Devakuta, each of which on the northern side is eighteen *Yojanas* in extent and two thousand *Yojanas* in height. Thus on the western side are the mounts Pavana and Paripatra. On the south Kailasha and Karavira hills; and on the north are the hills Trisringa and Makara. Thus being surrounded at a distance of a thousand *Yojanas* from the base by the eight mountains appearing like the circumference of fire, appears the splendid golden mountain. The learned geographers say that in the middle of the summit of the mount Meru is situate the city of Brahma which extends over a thousand *Ajuta Yojanas*, is square-shaped and made of gold. Above this city on all sides respectively are the eight cities belonging to Indra, and other deities, who resemble their master in colour and are one-fourth of Brahma's city in extent. (25—29).

CHAPTER XVII.

THE DIVINE RUDRA'S EULOGY UNTO THE DIVINE SANKARSANA.

The auspicious Sukadeva said :—There at the sacrifice of the Daitya king Vali, O king, the Divine Vishnu, in the form of sacrifice, while spreading his footsteps, the shell of the egg was broken by the thumb of his left foot going upwards and the external stream thus entered the inside, which washing the lotus feet of the Divine One was rendered dark-red and thus assumed the beauty of the filaments of lotus ; and although dissipating the accumulated iniquity of the Universe, it was pure ; and issuing from the very foot of the Divine One, it was named "*Janhavi*, etc." and having remained in the celestial region for a pretty long time of two thousand *Yugas*, it descended down on the Earth.

The wise ones designate it as Vishnupada. There even now, Uttanapada's son Dhruba, a great votary of firm vows, daily holds on his crown with great reverence that sanctifying stream reciting as follows within his mind :—"This is the water issuing from the foot of Lord Sri Hari, the presiding deity of our race." At this the heart of this high-minded one is every moment wetted by increasing devotion. Tears flow from the opening buds of his eyes, exhausted with anxiety and his hairs stand on end over his whole body.

Then the seven Rishis, cognizant of her prowess, acquiring whole-minded devotion in the Divine Vasudeva, identical with soul and thus disregarding other objects, carried her with great reverence in their matted locks like unto persons, renouncing all desires and longing for emancipation, determining that she is the consummation of all asceticism and there is nothing superior to her.

The Ganges issuing from the foot of Vishnu desceeds therefrom through the celestial way ever flooding the region of the Moon, has fallen on the region of Brahma on the top of the Sumeru. There being branched off into four streams under various names and watering all the quarters she has fallen unto the lord of rivers. Those four streams are named

Sita, *Alokananda*, *Vankshu*, and *Bhadra*. Amongst those four streams, Sita issuing out of Brahma's abode in consequence of its great height falls on the principal summits, and then going further down, she has fallen on the summit of the Mount Gandhamadana ; and then flowing through the Bhadraswa-varsha she has entered the Salt Ocean. (1—6).

In the above way, O king, the stream named Vankshu issuing from the summit of the Mount named Malyavana, has united with the Western Ocean. Then again, the stream Bhadra by name falling from the northern summit of the Mount Sumeru and going down from one summit to another and then flowing from the summit of the Mount Kumuda to that of Neelgiri, rising therefrom to the top of the Sweta mountain, crossing it and reaching the Mount Sringavan, and then going downwards, and watering the country known as Kuru,—has entered into the Salt Ocean.

In this way getting over many a mountain summit in the south side of the city of Brahma, and watering in its impetuous and unimpeded course Hemakuta and Himakuta and the Bharatavarsha,—the stream Alokananda by name has united with the Salt Ocean on the south. Issuing from the Mount Sumeru, many other rivers and streams are watering all the Varshas in their courses.

Of all the Varshas, O king, that of Bharata is considered as the field of actions. The other eight *Varshas* are places where the celestials are destined to live on the wane of their merits and are designated by the wise ones as the place of *Bhaumo-Swarga*. *Swargas* are three, namely, *Divya-Swarga*, *Bhaumo-Swarga* and *Veela-Swarga*. Persons of all the eight *Varshas* live for *ajuta* years according to the calculations of the dwellers of that *Swarga*, and are gifted with vital breaths of *ajuta* elephants. Their body is as firm as the thunderbolt. There is so much strength, youth and zest in them that both males and females are eager for enjoyments ; and at the end of their enjoyment and one year before the expiration of their lease of life their wives become big with children. Thus their days are like those of *Treta-Yuga* in point of pleasures enjoyed by these people. (7—12).

There the celestial lords, O king, being adored by their

leading followers with various presents, happily sport at their will, in hermitages, mountain caves and tanks of pure water; and their minds and eyes are attracted by the watery sports of the celestial damsels, by their actions and the sportive smiles, and by the charming looks of those females stricken with desire. The trees of the hermitage have been lowered by bunches of diverse season flowers, fruits and rich and new grown leaves, the branches of which have been covered with various creepers and thus their beauty has been wonderfully displayed ; and the beauty of the lakes was greatly enhanced by the full blown lotuses, geese, swans, water-fowls, *Karandavas*, *Sarasas*, *Chakravakas* sporting always in those lakes, and also on account of the humming of the black-bees on the red petals of the lotuses.

In these nine *Varshas*, the Great Purusha, the Divine Narayana, to extend His grace unto humanity is close by them with His various forms of manifestations that are inseparable from Him.

In Ilavrita Varsha, the Divine Bhava is the only Purusha and there is no other Purusha ; for, all persons, who are cognizant of the curse of Bhavani, do not enter there. Whoever otherwise enters there attains to female form. I (Sukadeva said) shall describe the cause of this hereafter. There the Divine Lord is adored by Bhavani, and a thousand *Arvuda* (one thousand of ten crores) of females subservient to Her. He is the fourth of the four forms of that Great Purusha, the outcome of (darkness *Tama*). This is his own Prakriti and is named Sankarsana. Concentrating on this form in his self, the Lord often moves about exclaiming as follows :—

The Divine Great Purusha said :—Salutation unto the Reverend One from whom are manifest all the qualities but who Himself is above manifestation and measurement. Salutation unto thee, who art the Great Prime Purusha, whose lotus feet are the refuge of all animals and who art the great stay of the six qualities ; for the behoof of thy votaries thou dost manifest thine true form and from thee this worldliness is destroyed, but thou dost create worldliness in the persons who are not they votaries. (13—18).

As our vision, who are incapable of controlling our anger,

is not fixed upon the Divine Iswara, so even if thou lookest around, thou art not the least attached to qualities. So what person desirous of conquering his senses and acquiring salvation shall not have regard for thee, who appears in various dreadful inebriete forms, the creation of His own illusive energy, whose eyes on account of drinking honey and *asava* have been rendered coppery, and while serving whose feet, the females of Nagas are beside themselves with the touch of His feet and become incapable, out of shame, of serving His limbs ; whom the Rishis designate as His agent of creation, preservation and the destruction of this universe, but who Himself is void of all these, who is without end and does not enquire where the universe is situate like a linseed in a corner of His house of a thousand heads ; and the prime manifestation of whose first manifestation on account of unfoldment of quality is *Mahat*, who is the resort of the quality of goodness and the self-create. Having sprung from Him, I (the Divine Bhava) by my three-fold energy have created the celestials and senses. It is also under His control that we and *Mahat* and others are lying like birds tied by a cord ; and guided by His *Tamasa* energy, we, by His favour, have been creating this universe.

Salutation unto the Divine One whose created illusive energy we can know, but we are not cognizant of the means to get rid therefrom ; whose illusive energy brings in actions and from whose true form this universe is manifest and in which it terminates. (19—24).

CHAPTER XVIII.

Description of the Varshas.

The auspicious Sukadeva said :—O Maharaja ! In the Bhadraswa-Varsha, there lived the king Bhadrasrava, the lord of the Varsha, and the son of Dharma, (the god of piety) in company with his principal retainers. They wandered about reciting the following words fixing their hearts meditatingly upon the image of the lord *Hayagriva* (the deity with a horse's head on, the lord Vasudeva) which is prized by the lord

Vasudeva Himself above all else. The king Bhadrasrava and his followers say :—

"We do bow down unto that reverend God of Righteousness, effecting the purification of the spirit." How marvellous are the works of the Reverend One that people do not entertain any fear of life-destroying death although they behold it with their eyes. When their infant offspring or their aged father fall into the terrible jaws of time (*Kala*), ignorant persons burn their bodies. Alas ! instead of acquiring virtue they set their hearts on subsisting on the wealth left by those two, and pursue a course of impiety for satisfying their thirst for profitless pleasure.

The sages say that this world is transitory ; and those persons that possess self-knowledge comprehend directly its transitoriness while engaged in meditation. We people come under the energy of illusion. Marvellous are thine doings. We salute thee who art unborn. Although thou art non-active, and although thou art without any covering, yet the genesis of the uiverse has been rightly attributed unto thee. Nor is this strange, rather it is aptly said. For by virtue of thy energy of illusion, there is nothing impossible with you. Thou art the source of all actions due to thy illusive energy and thou art the soul of everybody. All these denote thy agency. But at the same time, thou art different from everything else, which again points out thy inaction or lack of action, and therefore the agency of all actions is aptly applied unto thee. When the Vedas had been carried off by the *Daityas* and were thrown into the waters of universal dissolution, O Lord, thou didst rescue them in the form of Hayagriva (Man-horse) from the abysmal depth of *Rasatala*, and thereupon thou didst bestow them on the Poet (Brahma) on his asking for them. We do therefore bow down unto thee, O Lord, who art of true resolves. (1—6).

O king (Parikshit) ! In the *Harivarsha* also the Reverend One dwelleth in the form of Nrisinha (Man-Lion). The reason of his assuming the Man-lion form, I (Sukadeva said) shall explain later on. Prahlada, that receptacle of all the qualities of the worthy, possessing great devotion and reverence for the Most High, whose character and life are the very holy

instances amongst the deities and the *Daityas*, worships this His form as his idol with devotion different from that practised by the dwellers of this Varsha (Harivarsha). At the time of his worship he (Prahlada) chanted the following in his mind :—

I bow down unto the auspicious Nrisinghadeva (the Reverend One in the form a Man-lion). Thou manifestest thyself at the *teja* (energy) of all *tejas* (energies). O thou having claws resembling the thunderbolt, and teeth rivalling the levin, do thou be graciously pleased to burn only (destroy) our desire for action, and do thou also dispel our darkness of ignorance. *Om Swaha.* May my mind be inspired with fearlessness, we bow down unto thee. *Om Kshauma.* May welfare betide the universe! May the wicked renounce their guile! May all creatures entertain good thoughts for one another and for themselves as well. May it be well with the minds of those that worship the Reverend lord *Adhokshaja!* And may our hearts be free from attachment! May we never mix up with people having attachment for their home and sons and riches and friends ; if we at all keep any company, may we associate with people cherishing the Reverend One with deep veneration. The satisfaction that is reaped by persons possessed of self-control and subsisting on alms, is never reaped by people attached to their houses, etc. leading a life of enjoyment of their senses. Who is there who will not avail himself of that invincible and unbounded prowess of the lord *Mukunda* (Vishnu), which is attained by the ear through association with the devotees of the Reverend One, and which removes the impurity of the heart, as against visits to holy places which remove the impurities of the body only? The deities adorned with the entire complement of attributes reside in those that entertain a disinterested veneration for the Reverend One. How can persons cherishing no reverence for lord Sri Hari, due to their minds wandering externally in consequence of the influence of unrighteous desires, attain to the stage of *Mahat* which is the outcome of mighty virtues only. (7—12).

O king! As clear water is the life of fishes, so the Reverend lord Sri Hari is verily the life of incorporate beings.

If forsaking Him that is great, one takes to one's house, then the superiority of such a person over his wife consists in age only, in point of which the husband is naturally senior to his wife. Therefore giving up passion for his home, which is the source of thirst, anger, grief, distress, a sense of self-importance, desire, fear, and want, and from whence spring up all the ills attending worldly life,—a person should faithfully worship the feet of the lord in the form of ***Nrisingha*** (Man-lion).

O king (Parikshit)! In the *Ketumala-varsha*, the Reverend Kamadeva in His true form (*swarupa*) became desirous of doing good to Lakshmi, as well as the daughters and sons of Prajapati, constituting the lords of that Varsha, ruling over the days and nights respectively composing the life of a human being. The embryos of the women, being smitten by the energy of the mighty weapons of that great one, used to fall off at the end of the year. In that year the reverend *Kamadeva* (the god of love, Cupid) assuming a dainty gait and sportive smiles, slightly drawing up his graceful eye-brows, and displaying the grace of his face resembling a lotus, gratified *Rama* (Lakshmi) and thus gratified his senses. The goddess Rama also in company with the daughters of Prajapati, the goddess presiding over the nights of *Sambatsara* (the course of one calender year), and with the gods presiding over the days thereof, through the force of *Samadhi* (trance) worships this form of the Reverend One impregnated with his energy of illusion during those nights and days respectively, and repeats the following:—

Om Hrang, Hring, Hrang, Om.

Salutation unto the Reverend Hrishikesha, whose soul is betokened by everything excellent, and who presides over acts, energy and their objects; whose form consists of the eleven organs and five kinds of objects of the senses; the lord who can be obtained through rites performed under the prescriptions of the Vedas; whose body is nourished by food permeated with ambrosia; the lord who comprehends all objects; who is the spring of courage, ability and strength; whose form is Beauty and Desire. We do bow down unto that Lord.

May the Reverend One be propitious unto us in both the worlds. (13—18).

O Lord! Thou art naturally the lord of the organs. As for those women that desire any other lord through the observance of various vows, their husbands cannot preserve their beloved offspring, or riches, or lives, on account of their being separate from Him. He that is fearless himself, and effectually protects a person afflicted with fear, is his or her lord. Thou art, O God, such a lord, and thou alone art such a one; no one else can be our master. Thou dost not consider anything as being something more than thyself. The woman that worships thy lotus feet without cherishing any selfish motive really desireth the fruition of every desire. But the woman who worships thee from interested motives, repents when the merit of her acts hath been entirely reaped and exhausted.

Sometimes, with a view to obtaining me (the lord Rudra said), the creator, the lord, the deities, and *Asuras* engage themselves in rigid austerities; but they cannot attain the riches in my control unless they take shelter under thy (Vishnu's) lotus feet; my heart is fixed on thee; and I am entirely under thy governance. I smile with pleasure only upon those pious persons who reverentially follow thy footsteps. Do thou, O Achyuta, be graciously disposed to lay on my head that lotus-palm of thine who is ever always hymned by thine devotees on account of its bestowing every desire, and which thou dost place on the head of thy votaries. I cannot say that thou hast no tender regard for me, in consideration of the fact that thou bearest me on thy breast as the Srivatsa mark. But thou showest special regard towards thy devotees. Thou art, however, the lord who can comprehend the activity of thy energy of illusion.

O king (Parikshit)! In the Varsha named Ramyaka, there appears the auspicious incarnation of the Reverend One in the beloved form of a Fish. That illustrious Manu, who is the presiding spirit of that cycle, and who has already been mentioned before, up to this day is reverentially rapt in the worship of that Fish form of the lord and perpetually utters the following:—

"I bow down unto that Fish form of the Reverend One, who is mainly composed of the principle of goodness (Sattwa) and who represents Prime Life, courage, strength and energy : I bow down unto that Lord. (19—24).

"O lord ! Thou rangest into the outside as well as the inside of all beings ; and yet even the *Lokapalas* cannot behold thee. Mighty is thy voice impregnated with the Veda. As men can control the wooden figures of females, in like manner thou hast brought under thy sway this world containing Brahmanas and others. Indra and the other *Lokapalas* are afflicted with the fever of ill-will. Thou art that supreme Lord, renouncing whom they cannot with their utmost endeavours separately or in combination with maintain bipeds or quadrupeds, mobile or immobile or anything that is visible in the world. Thou art, O Lord, the refuge of plants and medicinal herbs ; and so thou display unspeakable energy in preserving the Earth submerged under the depth of waters of the universal dissolution heaving with terrible surges. I salute, O Lord, thou art the disposer of all creatures dwelling in the universe. I bow down unto thee."

O king (Parikshit) ! In the Varsha styled as Hiranmaya, the Reverend One exists in the form of a Tortoise (incarnation as *Kurma*). *Aryama*, the lord of the ancestral manes (*Pitris*) together with the persons living in that Varsha, is engaged in worshipping the lord in that Holy Kurma (Tortoise) form, and ceaselessly they repeat the following formula :—

"We bow down unto thee, O Lord, in thy Holy Kurma (Tortoise) form. The entire mass of the principle of goodness (Sattwa) constitutes thy this form. I salute thee, O Lord. None in the universe can ascertain thy locality in consequence of thy ranging the waters. I salute thee, O Reverend One. Thou art, O Lord, full of years. I salute thee. Thou pervadest everything, and thou art the stay of everything. (25—30).

"O Reverend Lord ! I bow down unto thee. Earth and every visible object partake the nature of this auspicious Tortoise form of the Reverend One, which hast been manifested by His energy of illusion.

"O Lord ! None can ascertain the hundreds of forms thou assumelh ; but this is false imagination like the waters in a

mirage ; no one is capable of exactly numbering its shapes. I do salute thee. No one can ascertain any fixed form relating unto thee. Creatures born from the uterus, from eggs, from sweat, vegetables, mobile, immobile, deities, sages, ancestral manes, ghosts, organs, heavens, the sky, earth, mountains, streams, seas, islands, planets and stars are thy names only ; but thou art One. No body is capable of enumerating thy names, forms and shapes. But Kapila and other foremost sages have assigned four and twenty *tattwas* (categories). Thou art the supreme knowledge, under the agency of which knowledge of the above number disappeareth. I bow down unto thee."

O king (Parikshit) ! In the *Varsha* known as *Uttara-Kuru*, the Reverend One, having Sacrifice for his form, stayeth assuming the shape of a Boar.

The goddess Earth together with those living at that cycle addresses her adorations to this auspicious Boar-form of the Lord, and recites the following prime words of the Upanishads :—

"We bow down unto the Reverend One. Thou displayest thyself in *mantras* and sacrifices in the *Yupa* (sacrificial artifice) and also those without it ; but they are thy forms. Thou art a Mighty One, and the mighty sacrifices are thy forms. We bow down unto thee.

"O Lord ! Thou hast been purified by thy acts ; and thou art the three *Yugas*. I bow down unto thee.

"As fire is latent in wood, etc, so thy presence is hidden in all bodies and organs of the universe. Profound scholars by concentration, acts and their fruits, and cultivating their religious operations, even engage themselves in search for realising thee. I bow down unto that Reverend One, who yields Himself to this search.

"We bow down unto that Reverend One, who through his illusive energy manifests Himself as objects, organs, deities, bodies, time and consciousness, and whose form, born of His illusory energy, vanishes before the gaze of saints of unshaken faith.

"As the loadstone by virtue of its attracting power, draws iron towards it, so we salute instinctively that Reverend One, who is the witness of attribute, act and destinity, and by

virtue of whose sight, His illusive energy bringeth about the creation, preservation, and dissolution of this universe, which although it is not loved by Him, yet is loved by all creatures."

"I salute that Reverend Vishnu, who displaying His auspicious Boar-form, being the origin of the universe, lifted me up with His tasks, and emerged out from the depth of the waters of universal dissolution like a mad elephant, and who revelled after having destroyed his antagonist Hiranyaksha resembling an elephant opposed to Him." (31—39).

CHAPTER XIX.

DESCRIPTION OF BHARAT-VARSHA AND ITS SUPERIORITY

The auspicious Sukadeva said :—O Maharaj (Parikshit)! In the *Varsha* known as *Kimpurusha*, that distinguished votary, Hanuman, of Reverend Lord Sri Ramachandra, the lord of the chaste Seeta and the elder brother of the illustrious Laksmana, in company with the other dwellers of the Varsha, concentrating his thoughts unflinchingly on His lotus feet with great veneration ceaselessly pays his adorations unto Him, and in company with Arshtisena listens devotedly to the melodious songs of the *Gandharvas* celebrating the highly auspicious history of the worshipful Lord.

That distinguished votary, Hanuman, also sings the song himself and chants the following :—

"I bow down unto that illustrious Reverend One (Sri Ramachandra) in whom are treasured up for ages all excellent and auspicious divine marks, character and vows ; whose thoughts are always under control, who knows everything relating to every one ; who is the touch-stone of piety, and who is the Supreme Lord, the Great Purusha and the king.

"We do take shelter under the lotus-feet of that supreme spirit Sri Ramachandra, who is that thing which has been distinguished by Vedanta as One ; whose comprehension is pure, who is quiescent in whom the various states of the attributes have merged in consequence of manifestation in His *swarupa* (true form) ; who is incapable of being seen, who is without a name or form, who is without consciousness, and who can only be contemplated as Brahman in a pure state of mind.

"The reason of the Lord's being incarnate on Earth was not only for the destruction of Ravana, the Rakshasa, who had received a boon from Brahma that he would not be killed by all excepting man but also for the teaching of mankind. Otherwise why should sorrow of separations from Sita be the lot of Him who is the soul of the universe, the Lord having, full enjoyment in his own *swarupa*. That beloved soul of the self-controlled, the Reverend Sri Ramachandra, can never be attached to anything in these three lokas. He could not be overcome by the stupefaction proceeding from a female, nor could he in that case cast off His younger brother Laksmana in obedience to the order of the illustrious sage Vasistha. (1—6).

"Neither birth in an illustrious race nor personal gracefulness, nor eloquence, nor intelligence, nor noble race, can win His propitiation. Ah! Sri Ramachandra, the elder brother of Laksmana, deigned to contract friendship with us, despite the circumstance of His noble birth and of our being beasts inhabiting the woods. Therefore let every one, be he a celestial or an Asura, a man or a monkey, address himself heart and soul to worshipping Sri Ramachandra, who is Lord Sri Hari in human form. He is ever gratified even with the least offering of *bhakti* (devotion). What shall I say of the merits of prayer to him. Even he bore all the inhabitants of Koshala to heaven."

O Maharaja (Parikshit)! In the Varsha entitled *Bharata*, the Reverend Nara Narayana, of inscrutable ways, desirous of dispensing His grace unto all self-controlled persons, is engaged in arduous austerities. His knowledge of righteous and religious sentiments grew to such a height and He was so much free from haughtiness, and mastered His senses so completely that the soul could be perceived in Him. For the purpose of imparting unto *Savarni Manu* a knowledge of the *Sattwa Tantra* going under the name of *Pancharatna* containing an exposition of the comprehension of the Deity together with a knowledge of the *Sankhya Yoga* uttered by the Reverend One, he with high reverence worshipped Him along with the subjects living in Bharatavarsha and recited the following :—

"We do bow down unto that foremost of ascetics, the Reverend Nara Narayana, who is all queiscence, void of consciousness, the jewel of the destitute, the prime preceptor of the *Paramahansas*, and the lord of those enjoying satisfaction of self or soul. I salute even Him."

He (Savarni Manu) also sings :—"We salute Him, who albeit the author of the creation, etc. of the world, does not attribute it to himself ; who albeit bearing a body is not subject to hunger, thirst, etc. that sway corporate beings ; who although seeing everything has not His sight vitiated by visible objects. We salute that Reverend One who is not attached to anything whatsoever ; He is differentiated from everything, yet He is the witness of all." (7—12).

O Lord of Yoga ! The skill of the Yogin consists in his merging in Him at the time of death renouncing his ego and concentrating throughout his life his mind on thee in solitude.

The Reverend Hiranyagarbha Brahma hath called this form of Yoga as Purusha Yoga. The study of that learned one who is subject to fear, like that ignorant wight who being mindful of his desires here and hereafter fears death and separation from his son and wife and wealth, goes in varin.

O Adhokshaja ! Do thou be graciously disposed to instruct us in that Yoga by which we may be enabled to get rid of that kind of consciousness implanted in this loathsome body typified in mine, I, etc. which is exceedingly impervious by any other means and which cannot be entirely shaken off.

In Bharatavarsha there are many rivers, streams and mountains ; such as the Malaya, the Mangalaprastha, the Mainaka, the Trikuta, the Rishabha, the Kutaka, the Konya, the Saya, the Devegiri, the Rishyamukha, the Sri Saila, the Venkata, the Mohendra, the Varidhara, the Vindhya, the Suktiman, the Rikshagiri, the Pariputra, the Drona, the Chitrakuta, the Govardhana, the Raivataka, the Neela, the Gokamukha, the Indrakila, the Kamagiri, and the hundreds of other mountains, and innumerable rivers and streams flowing from their foot. Of those innumerable rivers and streams, the Chandravasa, the Tamraparni, the Avatoda, the Kritamala, the Vahayasi, the Kaveri, the Venna, the Payashini, the Sarkaravarta, the Tungabhadra, the Krishnavenna, the

Bhimarathi, the Godavari, the Nirvindha, the Payosni, the Tapi, the Vera, the Surasa, the Narmada, the Charmannati, the Audha, and the Sona; and also the Mananadi, the Devasmriti, the Trisama, the Kaushiki, the Mandakini, the Jamuna, the Saraswati, the Drisadwati, the Gomati, the Saraju, the Oghavati, the Shashthavati, the Saptavati, the Shushama, the Satadru, the Chandrabhaga, the Marudvridha, the Vitasta, the Asikni, and the Viswa are the great rivers.

O king (Parikshit)! Men having their births in this Varsha by virtue of their respective acts, come by celestial, human and infernal states; for in this Varsha people assume all the above forms of life according to their respective actions. By respectfully observing the different ways of attaining emancipation instituted in this Varsha, men may attain emancipation. (13—18).

When a person obtains the society of those devoted to Reverend Vishnu, then he cherishes a profound veneration for the reverend Lord Vasudeva, who is the universal soul, without anger or any other evil passion, incapable of being described by speech, without any stay, the supreme spirit. This is a form, emancipation, for this severs the knot of ignorance that brings about of various states of waking, dreaming and sleeping unto the people. Therefore, even the celestials declare that the human life in Bharatavarsha is capable of encompassing all the highest objects. Ah! What an unutterable piety is theirs, who have attained births in the land of Bharatavarsha, because it is seen that the Reverend Sri Hari is propitious to them without the need of their having ministered unto Him. They are worthy of serving the lotus feet of Lord Mukunda, and we have been on the other hand ever longing for having births in this sacred land of Bharatavarsha.

Alas! Of what avail have been to us the difficult sacrifices, devout penances, austere vows, meritorious gifts and the trivial attainment of heaven if there is no remembrance of the lotus feet of Narayana, which has been destroyed by over-addiction unto the senses and their organs. We whose life extends over the long period of a *Kalpa*, have conquered this region but we shall have to be born again; but the holy

land of Bharatavarsha, which people of short lives conquer, is superior to ours because they in their mortal forms within a short time having consigned their respective actions attain to the lotus feet of lord Sri Hari.

The place wherein the holy stream of nectarine themes relating to the lord of Vaikuntha does not flow, where there is no sacrificial adoration of the Divine Male Being of Sacrifice accompanied with dancing and singing, even if it be the region of Brahma, the lord of creation, is not worthy of being sought for. (19—24).

But those creatures, who having attained to the race of human being full of knowledge, action and various articles do not strive for emancipation, are again distressed with bonds like unto birds. Oh, how lucky are the inhabitants of Bharatavarsha.

Here the Lord Hari, One without a second, but being called by different names such as Indra delightedly accepts the *Habi* reverentially offered by them in sacrifices in due portions and with proper *Mantras* to various deities. True it is that being solicited the Lord confers wished-for things on men who pray for them. But He bestows on them His lotus-feet granting all desires upon them who are without any desire and have no hankering after things of the world under the inflnence of illusions.

Let us be born in the holy land of Bharatavarsha by the remnant, if any, of merits of sacrifices which we have completely performed and by which we have been enjoying the pleasures of heaven, for in that case we shall understand that Lord Sri Hari is only adorable, and from this adoration happiness of His votaries results.''

Thereafter the illustrious Sukadeva said :—Some auspicious sages hold that there are eight minor insular continents (peninsulas) in Jambudwipa, which were made when the sons of the king Sagara, in quest of the sacrificial horse, dug all around the Earth. Those eight insular continents are named Swarnaprastha, Chandrasukla, Avartana, Ramanaka, Mandaharina, Panchajanya, Sinhala and Lanka.

O foremost of the race of king Bharata (Parikshit) ! I have thus described unto thee all the divisions of the Jambudwipa, as requested by thee. (25—31)

CHAPTER XX.

The situation of Plaksha island and Lokaloka mountain.

The illustrious Rishi Sukadeva said :—I shall now describe in detail the dimension and size of the six islands such as Plaksha and others along with the outer portions of the insular continents. Just as the mount Sumeru is encircled by the Jambudwipa, similarly the Jambudwipa itself is encircled by the ocean of salt extending over one hundred thousand Yojanas ; and in the same order the extensive ocean of salt is surrounded by the islands of Plaksha and others. The island named Plaksha is double in extent to that of Jambudwipa. Just as a ditch may be encircled by its outer girts, similarly the ocean of salt is encircled by the Plaksha and other islands at a stretch. In the Plaksha island there is a Plaksha tree which is as high as the Jambu tree, and after the name of that Plaksha tree the island itself has been named as Plaksha island. That Plaksha tree is a golden one and in it there is the fire of seven flames.

Priyavrata's son Idhmajivha is the king of that Plaksha island. Dividing that insular continent into seven portions, and conferring each of the seven portions upon each of his seven sons, after whose names the seven portions have been named, the king Idhmajivha withdrew himself from the world and resorted to meditation. Those seven portions or Varshas are named Siva, Vyasa, Subhadra, Santa, Kshema, Amrita and Abhaya. Although there are thousands of mountains and rivers there, only seven of them are celebrated mountains and seven celebarted rivers. The seven principal mountains are Manikuta, Vajrakuta. Indrasena, Jyotishman, Suvarna, Hiranya Shiva and Meghmata. The seven principal rivers are Aruna, Nrimana, Angirasee, Savitri, Suprobhata, Ritambhara and Satyambhara.

By the touch of the waters of those celebrated rivers, the four *Varnas* namely *Hansa*, *Patanga*, *Urdhayana* and *Satyanga*, are freed from the qualities of energy and ignorance (*Rajas* and *Tamas*), and they live for one thousand years. They are like celestials in respect of their personal grace, and they

are equally capable of procreating progeny. They worship the Divine Sun identical with the Vedas and the soul in accordance with the Knowledge of the Veda as revealed to them by chanting the following mantras :—

"Salutation unto the Divine Sun who is identical with Reverend Vishnu, the ancient Purusha, who is the very religion that is practised and manifest, who is the Veda and who is the dispenser of the auspicious and inauspicious fruits thereof."

In Plaksha and other four insular continents, all persons without any distinction are gifted with long life, senses, energy, courage, strength, prowess, intellect and with naturally accomplished piety. (1—6).

However, as the Plaksha island is encircled by an equally extending ocean of sugar-cane juice. In like manner the island of *Salmali* which is double in extent to that the Plaksha island is girt by the ocean of spirituous liqour of equal extent. There is a *Salmali* tree as big as the *Plaksha* tree in the Plaksha island. There, it is said, resides the king of birds, who by his own form worships the Divine Vishnu. It is said that after that *Salmali* tree that island is named as Salmali Island.

Priyavrata's son Yajnavahu is the king of that Salmali island. He also divided amongst his seven sons the seven *Varshas*, the seven portions of the island comprising his kingdoms, and those Varshas were named after those seven sons. The Varshas were named Surachana, Saumanasya, Ramanaka, Devavarha, Paribhadra, Apyana, and Abhijnata.

There in those seven Varshas also are seven celebrated mountains and seven great rivers. The seven mountains are named Surasas, Satasringa, Vamadeva, Kunda, Kumuda, Pushpavarsa, and Sahasrasruti. The seven rivers are named Anumati, Sinivali, Saraswati, Kuhu, Rajani, Nanda, and Raka.

The four categories of male beings of that Varsha are named *Srutadhara*, *Virjyadhara*, *Vasundhara*, and *Ishundhara*. These inhabitants of the Varsha always adore with Vedic ceremonies the Divine Soma who is identical with the Vedas and the soul. They adore Soma by saying the following hymn :—

"May the Divine Soma, having divided by his own rays eatables both in the bright and dark halves of the month amongst the manes and celestials, be the king of us all the subjects." (7—12).

O king (Parikshit)! On the outer side of the ocean of spirituous liquor is the Island of Kusa. This island of Kusa is double in extent to that of the other Island of Plaksha, and this island of Kusa is likewise surrounded by the ocean of clarified butter of equal extent. In this island there is a pillar of *Kusa* (Kusa grass) made by the celestials, and after this the island has been given its name. That pillar of Kusa is like the second god of fire (*Agni*) and it lightens up all the quarters by the effulgence of its tender rays.

O king (Parikshit)! The king of the Kusa-island is the grandson of Priyavrata, Hiranyareta by name. That king, having equally divided the kingdom of this island amongst his seven sons, engaged himself in devout penances. The seven sons of the king Hiranyareta are named Vasu, Vasudana, Drirharuchi, Nabhigupta, Satyavrata, Vipranama and Deuanama. In their seven Varshas there are seven bordering hills and seven well-known rivers. The seven hills are named Vabhru, Chatusringa, Kapila, Chitrakuta, Devaneeka, Urdharoma and Dravina. The seven well-known rivers are named Rasakulya, Madhukulya, Mitravinda, Srutavinda, Devagarbha, Ghritachyuta and Mantramala. Drinking the waters of those rivers, the inhabitants of the Kusa-dwipa adore the Divine Fire and are therefore designated as Kusala, Kovida, Abhijukta and Kulaka with ingenuous actions they chant the following *mantras* :—

"O Jataveda! Thou dost carry directly the offering to the Para Brahma. Thou dost adore the Parama Purusha with sacrifices of the celestials, and dost offer oblations to the various limbs of the Reverend Lord of sacrifice by uttering the names of the corresponding limbs.

On the outer part of the Kusadwipa is the insular continent known as Krauncha-dwipa which is double the Kusa-island in extent. Like the said Kusa-dwipa, the Krauncha island is encircled by the ocean of thick milk (Kshirodasagara). The Krauncha-dwipa is girt on all sides by

the said ocean of milk of equal dimension. In this island there is a great mountain named *Krauncha*, and after it this island has been named as "Krauncha-dwipa." (13—18).

O king (Parikshit)! Though the waist and the groves of the mountain Krauncha were assailed by the tremendous stroke of Kartikeya's weapons, the mountain remains in tact due to its having been constantly washed by the waters of the ocean of milk (Khirodasagara) and being protected by the Divine Varuna, the lord of waters.

The king of the Krauncha-dwipa was one of Priyavrata's sons named Ghritapristha. That king divided the island of his kingdom into seven equal portions (Varshas) and named those *Varshas* after the names of his seven son; and having made the said sons the lords of the seven Varshas, and having acquired for himself the six forms of wealth, he sought the shelter of the lotus-feet of the Divine Hari, who is almighty, illustrious, auspicious and identical with the soul.

The names of the seven sons of the king Ghritapristha are Atma, Madhuruha, Meghapristha, Sudhama, Bhrajistha, Lohitarna, and Vanaspati. There are seven bordering hills and seven great rivers in the said Krauncha-dwipa. The seven hills are named Sukla, Vardhamana, Bhojana, Upavarhana, Nanda, Nandana, and Sarvotabhadra. The seven great rivers are named Abhaya, Amritatougha, Aryaka, Tirthavati, Rupavati, Pavitravati, and Sukla. Drinking the pure and clean waters of those rivers, the inhabitants of those *Varshas* named *Purusharshava, Dravina* and *Devaka,* adore with folded palms full of water, the deity of water, chanting the following hymn :—

"O ye Waters, Ye have acquired prowess from the Reverend One, and Ye purify the three regions of *Bhurloka, Bhuvarloka and Swarloka.* Do ye purify us who are touching you and who by your very form dissipate sins."

Beyond the Krauncha-dwiya is the Sakadwipa, which extends over thirty-two lakh *Yojanas*, and is girt on all sides by the ocean of curd of equal dimension. There is a huge tree by the name of *Saka*, which gives the name of this island as Sakadwipa. The tree has a very strong and sweet fragrance that pervades the whole of the island. (19—24).

The king of the Sakadwipa is Priyavrata's son named Medhatithi. Having divided the seven *Varshas* named after his seven sons and having his mind fixed on the Reverend One (*Ananta*) without end, the king Medhatithi entered the forest of asceticism. The seven sons of the king Medhatithi were named Purajava, Manojava, Vepamana, Dhumranika, Chitrarepha, Vahurupa and Viswadhara, after whose names the seven *Varshas* were named.

In those seven *Varshas* there are seven bordering mountains and seven great rivers. The seven boundary mountains are uamed Isana, Urusringa, Valabhadra, Satakesava, Sahasrasrota, Devapala and Mahanasha. The seven great rivers are named Anagha, Aiyurda, Ubhayasprishti, Aparajita, Panchapadi, Sahasrasruti and Nijadhriti.

The male being of those *Varshas* are designated as Dhritavrata, Satyavrata, Danavrata and Anuvrata. Having destroyed by *pranayama*, the qualities of energy and ignorance, they attain to the virtue of devout meditation and *samadhi*, and they adore the Divine One identical with the Wind God by chanting the following eulogy into that Deity :—

"May the Deity protect us who having entered into the entire host of animals in the shape of vital breaths are protecting them ; who is the Omniscient Lord, and in whom exists the entire universe."

In like manner on the other side of the ocean of curd is the Island known as *Puskara*. This Island in dimension is double of the Sakadwipa and is girt on all sides by the ocean of sweet waters which is equal in extent to the island itself. In that island there is a huge lotus which has one *ajuta* (ten thousand) golden petals like unto the burning flames of fire. This golden lotus has been known as the seat of the lotus-seated Deity. There is a huge mountain named Manosottara which acts as the boundary line of the eastern and western *Varshas*, and which is ten thousand *Yojanas* in extent and height. Besides, it has on its four sides four extensive cities of the *Lokapalas* like Indra. The wheel of the car of the Sun which is above them and journeys around the Sumeru mountain moves for the period covering one celestial day and night

i. e, the period measured by the six-monthly northern course of the sun and the six-monthly southern course of the sun.

The king of the Pushkara island is Priyavrata's son named Veetihotra. Having appointed his two sons named Ramanaka and Dhataka kings of the two divisions of that island, that king Veetihotra also like his elder brothers dedicated himself to the services of the Divine One. The inhabitants of that *Varsha* adore the Divine One in the shape of One seated on a lotus. In adoring that Deity they recite the following *mantras* :—

"Salutation unto the Divine One who is the emblem of the fruits of actions ; from whom Brahma is manifested ; who adores One supreme Deity ; who is one without a second and whom the people adore devotedly.

On the other side of the ocean of pure water, there are the regions which are lighted by sun-rays and full of darkness, and on which is situate the mount *Lokaloka* as a mark of demarcation. The extent of the land between Manosottara and Sumeru is same as beyond the ocean of sweet waters. On this land which is golden and clear like crystal, whatever is placed is not taken back. Therefore, this *Varsha* is renounced by all creatures but the celestials. (31—35).

The mountain has been named Lokaloka, by reason of its having separated the region lighted by the sun from those full of darkness. By the Divine Lord this mountain has been placed as the terminus of the three regions. The rays of all the luminous bodies, the first of which is the sun, and the last one Dhruva, lighting all the three worlds are not capable of going further. This moutain is greater than the region of Dhruva in height and extent. These regions have been described by the learned ones with marks and names.

This Lokaloka mountain is fifty Kotis (crores) *Yojanas* in extent and represents one-fourth portion of earth. On all sides of the summit of that mountain, four lords of elephants have been placed by the Divine Preceptor of the world. These four elephants are named Rishabha, Pushkarachura, Vamana and Aparajita, who are the agents of the preservation of all the regions. To enhance the prowess of those elephants of the four quarters as well as of Mohendra and the other Lokapalas,

there lives on the summit of that mountain the omniscient lord of great energies for the well-being of all creatures. There He manifests His own own energy, displaying His pure essence endued with knowledge, dissociation from the world, eight other wealths and eight *Siddhis*, encircled by His own attendants, headed by Viswakasena and others and adorned with various excellent weapons. (36—40).

Various forms of incarnation are assumed by the Reverend One for the protection of various creatures, the forms of incarnation being created by His own illusive energy.

The *Aloka* (without *loka*) *Varsha* extends in the middle and by this fact its dimension has been described ; this *Varsha* is situate at the outer part of Lokaloka mountain. The region beyond this has been designated by the wise as the refuge of the lords of asceticism and is pure. The Sun is stationed at the middle of the *Brahmanda* (the universe) which forms the distance between the celestial region and the Earth. The extent of the region between the sun and the earth is complete twenty five *Koti* (crores) *Yojanas*. The Sun is taken to be entering the *Mrit* (dead) *Anda* (egg) as the presiding lord ; so he is called *Martanda* ; and he is also called *Hiranyagarbha* because he rises from the Golden Egg. By the Sun are divided the quarters, the sky, and the Earth as well as the regions of enjoyment, liberation, hell, Atala and other regions. The Sun is the soul of the deities, men, beasts, birds, reptiles, creepers, and seeds and is the presiding deity of the eyes. (41—45).

CHAPTER XXI

THE DESCRIPTION OF THE WHEEL OF TIME AND THE POSITION OF THE SUN AND RASHIS.

The auspicious Sukadeva said :—O king(Parikshit) ! The situation and dimension of the Earth have thus been described unto thee with proofs and their characteristics. The extent of the Earth is fifty crores of *Yojanas* and its height is twentyfive crores of *Yojanas*. In the same way the learned ones conversant about these calculations instruct about the dimension of the region of the celestials. Just as the two petals of *Chanaka* etc (a kind of flower) are of equal size,

similarly the Earth and the celestial regions are both equal in size and extent. Both these two regions are connected by the etherial region (*Akasa*) intervening between them. And being stationed in the middle of the two, the divine Sun, the lord of light, extends his heat and light to all the worlds. The divine Sun by its northern, southern, slow, quick and tolerable courses named *Vishuva* duly rises up, comes down and is also stationed at a level place ; and thereby he makes in *Makara* and other *Rashis*, the night and day, of long, short and of equal duration. When the sun goes to *Mesha* and *Tula* Rashis, then the days and nights become of equal duration. When the sun journeys in the five other *Rashis* (Signs of Zodiac) beginning with *Vrisha*, then the days become of longer duration and the nights become of shorter duration to the extent of one hour every month. When, however, the Sun exists in the five other signs of the Zodiac beginning with *Vrishchika*, then the course of the day and night is reversed, that is, the nights become longer in duration than days. In short, so long as the Sun's course is southernly (*Dakshinayana*), the days are shorter than night ; and so long as the Sun's course is northernly (*Uttarayana*) the nights are shorter than days. (1—6).

O king (Parikshit) ! Thus the extent of the journey of the Sun in the Manosottara mountain by his slow, quick and tolerable course, has been designated by the wise to be nine crore and fifty-one lakh *Yojanas*. On the Manosottara mountain and on the east of Sumeru mountain is the Indra's city named *Devadhani* ; on the south is Yama's (the god of death) city named *Sangjamani* ; on the west Varuna's (the god of water) city *Nimlochati* ; and on the north the Moon's city named *Vibhavari*. In those cities around the Mount Sumeru, the rising, the middle course and the setting of the Sun and the middle of night are performed at particular hours, which lead creatures to actions and to retirement therefrom. The Sun during the middle part of the day extends its heat to the residents thereof. Though the Sun moves keeping the Mount Sumeru on the left, it performs its southern course. Wherever the Sun rises it sets at an equinoxial place. Where the Sun in the middle distresses the creatures with sweat at an

equinoxial place therefrom, in the midnight it lulls them to sleep. Therefore, those who witness its setting do not behold it there.

When the Sun moves round Indra's city, it then reaches Yama's city within fifteen hours performing a journey of two crore six lakh and twenty five *Yojanas*. And thereafter proceeding to Varuna's city and the Moon's city, it comes back to the city of Indra. Thns do the other constellations togethet with stars appear in the solar region and disappear equally along with them. Thus in a *Muhurta* (about a second) the chariot of the Sun performs a journey of thirty-four lakhs and eight hundred *Yojanas* around the four cities of Indra and of others. (7—12).

The chariot of the Sun has only one wheel named the year, which has twelve spokes, the six upper parts are the six seasons, and the three naves are the three four-monthly periods. The one end of the wheel's orbit is placed on the summit of the Mount Sumeru and the other end on the Manosottara ; the lower part of it being placed in the latter, the chariot of the Sun moves there day and night like the wheel of the oil-machine.

The first portion of the second orbit is tied to the first orbit and its upper part is connected like oil-machine with *Dhruva* by Loka and aerial chord. The seat of the charioteer there is thirty-six lakhs of *Yojanas* in extent, the yoke is one-fourth of it and being yoked by seven steeds of seven metres the chariot conveys the Divine Aditya (the Sun). Though *Aruna* being engaged in his service as a charioteer is placed on the front, he has his countenance towards the back. And being engaged in giving vent to good words before the Sun, the Rishis by the name of *Valakhilyas*, whose bodies are in dimension equal to a thumb, but whose number is sixty thousand, are ever hymning the glories of the divine Sun in various ways.

The other *Rishis*, *Gandharvas*, *Apsaras*, *Uragas*, *Rakshasas*, *Daityas*, and the celestials, whose number is severally fourteen, but two being united whose number becomes twenty-eight evety month. With various rites they adore the divine Sun as being identical with the Great Soul or

Supreme Purusha, and assuming various names. Journeying over nine crores and fifty-one lakhs of *yojanas* of the Earth, —the divine Sun in every moment covers a space of two thousand *yojanas* and two *Krosas* (a *Krosa* is equal to two miles). (13—19).

CHAPTER XXII

THE SITUATION OF SOMA AND SUKRA ETC IN THE SOLAR COURSE AND THEIR INFLUENCES ON MANKIND.

The king Parikshit enquired saying :—O Brahmana ! Thou hast said that the divine Sun circumbulating the Mount Sumeru and Dhruva, goes towards but not round the signs of the Zodiac (*Rashis*) while journeying. This appears to us to be contrary. Please be good enough to advise us as to how we may know the truth about it.

Thereupon the foremost of the Yogins, the illustrious Sukadeva, said in reply :— As while moving with a rolling potter's wheel the ants resorting thereon but moving with-their faces towards another direction, perceive the movement in that direction, similarly the wheel of Time is moving around Sumeru and Dhruva mountains and although it is represented by the wheel of planets and the Zodiac (*Rashis*), the Sun and the other constellations moving in different orbits perceive motions of different kinds.

That Divine Prime Purusha, the very self of *Kala*, for the well-being of people and purification of actions, having divided His body in the form of the Vedas into twelve portions, imparts influences upon the six seasons beginning with spring, etc, proportionate to the influence of actions discussed by the sages.

Having adored the Divine One in the shape of Indra and others with the various rituals as prescribed in the Vedas and Him in the shape of the Deity residing in the heart reverentially with meditations and the eight-fold forms of Yoga, persons following the orders and conditions of life attain to well-being.

Being stationed in the wheel of Time (Kala-Chakra) situate within the etherial region which is again within the Earth,—

the Divine Aditya (the sun) which represents the soul of the people, enjoys the twelve months named after the *Rashis* which are the portions of *Samvatsara* (the calendar year). A month contains two fortnights as occuring due to the course of the Moon and the sun. These two fortnights represent a day and a night of the Manes (the Pitris), the bright half of the month being the day and the dark fortnight their night.

The period that the sun enjoys a sixth portion of the Samvatsara has been said to be a season which is a limb of Samvatsara (the year) ; and the time of six months taken by the sun to travel half of the etherial region is designated as *Ayana*. (1—6).

Then again, the time which the Divine *Aditya* takes to make a complete revolution around the *Swargas* and the Earth together with the etherial region, is known as a *Samvatsara* ; and by the quick, slow and normal motion of the sun, the *Samvatsara* is divided into *Parivatsara*, *Idavatsara*, *Anuvatsara* and *Vatsara*.

At a distance of one hundred thousand *Yojanas* above the sun or above two lakhs of *Yojanas* above the earth, is seen the Moon ; in two fortnights it enjoys one *Samvatsara* of the sun, in two days and a quarter one month, and in one day one *Paksha* of the sun. Sometimes the speed of the Moon becomes quicker, and in that case he moves faster than the sun. When the phase of the Moon is in the course of waking, it makes the day of the celestials, and when it gradually wanes it makes the day of the Manes (the Pitris). Thus having made the days and nights of the celestials and the Manes respectively by the dark and bright fortnight, the Divine Soma (the Moon) enjoys one planet in thirty *Muhurtas*. Being full of food and nectar in it (the Moon), it is the life of all animals and the root of their existence, and for this reason it may be called a creature too.

Thus the Divine Purusha of sixteen *Kalas* (phases) manifesting as the Moon, possessed of mind, material body and bliss, and upholds the existence of the celestials, manes, men, elements, beasts, birds, reptiles, creepers, and groves, and thus the Rishis describe Him as existing in all.

At a distance of two hundred thousand *Yojanas* above the

Moon,—the planets being set to the wheel of time by the Lord, move around the Sumeru mountain ; their number with the star named *Abhijit* is twenty-eight. (7—12).

Then again, two hundred thousand *Yojanas* above the starry region is the planet Venus. When the Sun enjoys a planet in front, it enjoys it at its back. It is also like the Sun gifted with quick, slow, and equal motions. It (the planet Venus) is always favourable to mankind, and the creatures on Earth get rain with the advent of this planet (Venus) ; and they obtain peace from those planets who give showers.

The planet Mercury is said to have the same position and course as the planet Venus. Two hundred thousand *Yojanas* above the planet Venus is seen the planet Mercury, the son of the Divine Soma (Moon), who generally does good to all. But at times when this planet Mercury goes far off from the sun, he generally engenders violent storms, scarcity of water, clouds aud draught.

Above the planet Mercury is the planet Mars, who is also seen from a distance of two lakhs of *Yojanas*. In three *Pakshas* it enjoys the twelve signs of Zodiac, if it has not an oblique course. The planet Mars is generally an inauspicious and ominous planet.

At a distance of two hundred thousand *Yojanas* from the planet Mars is the planet Jupiter ; and if it has not its course oblique, the planet Jupiter journeys for a *Parivatsara* in each *Rashi*. The planet Jupiter is very favourable to the Brahmanas.

Two lakhs of *Yojanas* above the planet Jupiter is the planet Saturn, who stays in every *Rashi* for thirty months, and in thirty years he goes round the twelve signs (*Rashis*) of the Zodiac. This planet generally brings evil on all persons.

At a distance of eleven lakhs of *Yojanas* on the north of the planet Saturn, the *Rashis* are seen, having distributed peace to all. They are always journeying round the most excellent station of the Divine Vishnu. (13—17).

CHAPTER XXIII

POSITION OF DHRUVA IN THE STARRY REGION AND THE SITUATION OF HARI IN THE FORM OF THE SISUMARA.

The auspicious Sukadeva said :—At a distance of three and ten *Yojanas*, O king, from this region, it is said, lies the illustrious sphere of Reverend Vishnu, which transcends every region. In that excellent region there dwells that great devotee of the Reverend One, Dhruva, the son of king Uttanapada. That auspicious devotee of the Lord exists there ever, reverentially circled by Agni, Indra, Prajapati, Kasyapa and Dharma, all simultaneously converted into stars. They attained equal longevity with the beings living for a *Kalpa*. The greatness of Dhruva has already been described. The Supreme Lord has created him as a pillar for the support of the astral spheres that constantly courses in the heavens in accordance with the course of the Reverend Kala (Time), devoid of *Nimishas*, incapable of being described in words ; and it ever shines in that shape.

Just as oxen, fastened to a post fixed in the centre of a threshing floor, leaving their own station, go round at shorter, middle or longer distances, similarly fixed on the inside and outside of the circle of time, stars and planets exist, supporting themselves on Dhruva ; and propelled by the wind, they range in every direction till the end of a *Kalpa*.

Even as clouds and hawks and other sky-ranging birds fly about, the wind aiding their action, similarly backed by *Prakriti* and *Purusha*, the luminous spheres, having their course shaped by act go about the firmament and do not drop therefrom to the Earth beneath. (1—4).

According to the doctrine of some, the celestial system, assuming the shape of a porpoise (the Sisumara) is stationed in the Reverend Vasudeva's region of contemplation (Dhyana). At the tail of this Sisumara resting with its head lowered, and its body coiled up, is Dhruva. Under the ends of the Sisumara's tail are Prajapati, Agni, Indra and Dharma ; at the root of its tail are *Dhata* and *Vidhata* ; and about its waist are the *Saptarshis* (the seven saints) ; and at the right side of

the contracted body of the Sisumara are the fourteen stars commencing with Abhijit and ending with Punarvasu ; while on the left are the fourteen stars commencing with Pushya and ending with Ashara. Then again, in consonance with contraction of the two sides of the Sisumara's body, the folds on each side number exactly as those of the other ; and on the back of the Sisumara is the forepart of its right side ; and in its womb is the celestial Ganges.

The Stars Punarvasu and Pushya are respectively located on the right and the left hips of the Sisumara ; the stars Ardra and Ashlesha are respectively located on its right and left nostril. Sravana and Purvashara are respectively located at its right and left eye ; Dhanistha and Mula are respectively located on its right and left ear ; and the eight stars in connection with the southern solstice, commencing with Magha and ending with Anuradha are set on the bones of its left side. In the same way the eight stars connected with the northern solstice, commencing with Mrigasira and ending with Purbhadrapada are set on the right side of the Sisumara. And Satabhisha and Jestha are respectively placed on its right and left shoulder. And on the upper jaw of the Sisumara is Agastya, and on its lower jaw is Yama. In its mouth is the planet Mangala, on its penis is Sani, on the horn on its back is Vrihaspati, on its chest is the sun, on its breast is Narayana, in its mind is the moon, in its navel is Sukra, on its teats are the Aswini Kumaras, in its Prana and Apana is Budha, in its throat is Rahu, all over its body is Ketu, and in the hairs of its body are scattered the stars as aforesaid.

Restraining one's speech and concentrating one's attention, one should every evening daily contemplate on this form of the Reverend Vishnu impregnated with the essence of all the deities.

Salutation unto that stay of the celestial bodies, that presiding presence among the celestials in the form of the cycle of time ; salutation unto that holy form of the Reverend one. Let us constantly contemplate on Him. That Reverend Lord constitutes the stars and planets. He is the Lord of all the deities. He removes the sins of those that at the three seasons recite his *mantras* mentioned hereinbefore. The person who contemplates on or salutes Him three times, gets his sins instantly washed off. (5—9).

CHAPTER XXIV.

Description of Atala and other lower regions.

The auspicious Sukadeva continued saying :—O king! Some learned ones are of the opinion that ten thousand *yojanas* under the sun, the planet Rahu wheels about like stars. Although the issue of a lioness, Rahu is unworthy of attaining such a state, and the worst of the *Asuras*, through the grace of the Reverend One, has obtained the condition of a deity as well as that of a planet. I shall, therefore, describe his birth and acts.

That solar orb, which is located above Rahu, warms him, That solar orb is said to be ten thousand *yojanas* in extent, and the lunar orb is twelve thousand *yojanas* in extent. The orb of the planet Rahu, however, is thirteen *yojanas* in extent. In consequence of this planet having entered the space between the sun and the moon,—the intervention caused a distance between them. The conduct of this planet (Rahu) is known to the Reverend One. Having an undesirable conduct in him, he came to conceive a hostile feeling towards the sun and the moon. And it is for this reason that during Parva Days, this planet still pursues the sun and the moon. On coming to know of his intention to be so hostile against the sun and the moon, the Reverend Vishnu administered the weapon named Sudarsana-chakra (the celebrated discus of the Reverend Lord) ever whirling and of irresistible force. On seeing this terrible weapon Rahu stayed for a while for taking it ; but then stricken with fright, he desisted from a distance. What is called eclipse is the intervention of this planet Rahu between the Sun and the Moon.

Twelve *yojanas* under Rahu are located the regions of *Siddhas*, *Charanas* and *Vidyadharas*. Lower still are the sporting grounds of *Yakshas*, *Rakshasas*, Ghosts, Goblins and Spectral appearances. This region is all air, and there are no stars and planets there. The extent of this region is measured by the course of the wind and the utmost limit of the range of vision concerning clouds. One hundred *yojanas*

underneath the habitation of the Tokshas, etc., is this Earth, the limit of which is the utmost point in the flight of cranes *Bhasas*, Hawks, *Suparnas* and other principal fowls. (1—6).

The different tracks of the Earth have been described already. Under the Earth are seven cavities, each lying an *ajuta yojanas* apart from the other; and every preceding cavity is higher than its succeeding neighbour. The extent of each is the same as the extent of the neighbouring tract. These seven cavities are called *Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala* and *Patala*. In these tracts under the Earth are dwellings, gardens, sporting groves, pleasure grounds, even more charming than those in Heaven itself; and over-flowing with desire, enjoyment, wealth, delight, offspring and affluence. There *Daityas* and *Danavas* and *Nagas*, pass their days pleasantly as householders. Their sons, wives, friends, relations, and followers ever revel in the luxury of love and spend their hours in delight. Their prosperity excels that of Indra himself. By virtue of the irresistible influence of Maya (illusion) they pass their time in pleasure and merriment.

Further, in those caverns are the numerous splendid towns belonging to Danavas, constructed by the hands of the Danava known as "Maya" of immense illusory energy. The mansions, walls, gateways, halls, monuments, platforms, houses of sacrifice of this region are bespangled with jewels. The fronts of the houses of the cave-owners are thronged with serpents, Asuras, pigeons in pairs, male and female parrots, etc., and those caves seem to be ornamented by them. The gardens of that place look more graceful than those adorning the celestial spheres. The boughs of the trees intertwined with creepers, bend down under the weight of flowers and fruits and fresh leaves; the enchanting grace of those at once captivates the mind and the senses.

The tanks there are filled with transparent water, which is momentarily moving in consequence of the sporting of fishes and other aquatic animals darting into the air. On the surface of the water are assemblages of lotus, lily *Kuvalaya*, *Kalhar*, and blue and red lotuses, etc. Various species of birds live there in pairs. The musical notes they emit at the

time of sport, gladden the mind and the senses of the audience. On account of the Sun not shining in those regions under the Earth, the divisions of time, viz., day and night, do not prevail there and consequently the fears that proceed from time do not assail over the creatures there. The darkness of that region, however, is entirely dispelled by the light of the principal gems crowning the hood of the mighty serpent *Ananta*. (7—12).

O king! As the inhabitants of this region continually drink excellent medicinal juices, they never experience either mental anguish or bodily ailment, and besides their skin never gets slackened due to decrepitude, nor do they come under the sway of age, and for this reason their bodies do not lose colour of their own. Further, they do not experience bad odour or perspiration, or fatigue, or depression, and the advance of age brings them no change of condition in their lives. The people of that region reap great good forttune ; save the celebrated weapon of the Reverend Vishnu, the Sudarsana-Chakra, (the discus) nothing, not even death, exercises any mastery over them. The force of the Reverend Vishnu's discus (Sudarsana-Chakra) is uncommon. Even entering the wombs of the wives of *Daityas*, it brings about their abortion.

In the region beneath the one aforesaid, and named as *Atala*, lives the *Asura* named Vala, the son of Maya Danava. Ninety six sorts of illusion owe their origin to that *Asura* Vala. Even to this day some persons endowed with illusory energy sustain portions of these illusions. On the *Asura* Vala yawning, out of his mouth issue three classes of women Viz., *Swairini, Kamini, Punschali*. Making the person who had entered the cave, drink the juice of the *Dhutura* (a fruit consisting of poisonous juice) and thereby making him virile, they would look at him languishly, smile amorously, address him lovingly and hug him in warm embraces, and also indulge in sexual intercourse with him. On drinking the juice of *Dhutura*, a person becomes intoxicated and thinks himself to be the God-head ; and he thinks to have attained the *summum bonum* ; and feeling within him the might of

ten thousand mad elephants, he goes about disregarding all other people like one blinded by pride.

Beneath the aforesaid region named *Atala*, is the region named *Vitala*. In this region the lord Siva being surrounded by his courtiers lives with his consort Bhabani, in close embrace, for the purpose of advancing the cause of creation. In this cave the river Hataki sprang from the vital fluid of Lord Siva and Bhabani. It came to pass that once on a time fire waxing strong by the help of the wind was drinking the vital fluid of Bhava and Bhabani ; and by blowing from his mouth, he created gold going by the name of Hataki. The males of that place use this gold for the purpose of ornamenting their females.

Beneath the aforesaid region named Vitala, is the region named Sutala, where to this day dwelleth the illustrious and highly pious Vali, the son of Virochana. Wishing to do something dear to the celestial king Indra, the Reverend Lord, (Vishnu) was born as a son of Aditi in the form of a Dwarf (*Bamana*) and robbed the *Daitya* king Vali of his kingdom extending over the three worlds. But, thereafter having compassion unto the *Daitya* king, the Reverend One reinstated him in His own region ; in consequence of this the said Daitya king Vali attained to a prosperity excelling even that of Indra and the other deities. Remaining in this region, Vali in a fearless spirit to this date contemplates upon that Reverend One worthy of being adored. (13—18).

The said prosperity of Vali is not owing to his sovereignty over this territory. It came as a result of his making a gift of land which itself is a direct way to emancipation with a reverential and concentrated heart to that Reverend One who is the very Soul of all beings, who enjoyeth satisfaction in himself, who is the supreme spirit, governor, purifier, and the proper object to receive gifts. Mere prosperity of the world cannot be the result of such a course of life.

Even when a person stupified by excessive hunger, fall, etc., once takes His name, then that person is without delay freed from the bonds of action and it is for liberation from the bonds of actions that persons desirous of emancipation undergovarious processes of Yoga. He (the Reverend One) who is

the life and soul of His devotees, cognisant of themselves, cannot have acted otherwise in respect of His great devotee as the Daitya king Vali was. In fact, the prosperity that appears in the region named Sutala does not represent the favour of the Reverend One shown to Vali; because, the enjoyment of the good things is permeated with the power of illusion, and makes us forgetful of the Reverend One. Not finding perhaps any other means of oppressing, the Reverend One, by way of begging alms, deprived Vali of his kingdom over the three worlds, so that thereafter Vali had not anything else save his own body to call his own. Even after so depriving Vali of his kingdom, the Reverend One, binding him fast in the noose of Varuna, cast him into a mountain cavern. But, even being so cast down the illustrious Vali said as follows:—

"Alas! Indra, the lord of the immortals to whom Vrihaspati the preceptor of the Gods offers for counsel, hath no real sense as to what constitutes the highest good. Forsaking the Reverend Lord, he sought through Him my kingdom of the three worlds but did not seek to serve Him. These three worlds comprising my kingdom are subject to changes by the profound and Vehement *Kala* (Time); and consequently they are worth little compared to Him. It is for this reason that our grand-father had asked even for servitude of the Reverend One. On Prahlada's father Hiranyakasipu meeting with his fate, the Reverend One was ready to confer on Prahlada the kingdom of his father, nor was there any danger in his accepting the same. Yet, considering the kingdom as quite different from the Reverend One, Prahlada did not accept that offer. (19—25).

But persons like me have not been able to repress their wrath, etc. Bereft of the grace of the Reverend One, how can such a one desire to go after him? Later on I shall describe Vali's character in detail. Holding His mace in His hand, the worshipful Narayana Himself, the spiritual preceptor of this entire universe, stood at his gate and performed the function of a gate-keeper. Once on a time the ten-necked Rakshasa king Ravana was entering the gate of Vali, when the Reverend One threw him away to a distance of *juta Yojanas* with the kick of His toe; for His hearth as always compassion His devotees.

Under the aforesaid region of Sutala, is the region named Talatala. Here, protected by the Reverend Lord Tripurari dwells the master of those possessed of illusive powers and the king of *Danavas* known as Maya. Desirous of effecting the well-being of the three spheres, the worshipful Sankara first consumed his two sons and then relented. And it is for this reason that the Danava at length obtained his lotus-feet, and

freed from the fear of Sudarsana-chakra, attained universal homage.

Beneath the region of Talatala is the region known as Mahatala, where dwell innumerable irrascible hooded offspring of Kadru. Among these serpents, the Kuhakas, the Kaliyas the Sushenas, etc., count as principal ones. These are possessed of huge bodies; and they live in perpetual fear of that vehicle to the Reverend one, Garura. Now and then, however, owing to inadvertence they go out for picnic along with their wives and sons, friends and kinsmen.

Underneath the aforesaid region of Mahatala, is the region known as Rasatala. Here dwell like serpents *Daityas* and *Danavas* and Nivata Kavachas and others known as Kalakeyas. Although these *Asuras* are very powerful and brave from their birth, yet their pride of power has been repressed by that Reverend One whose power is emblazoned in every region. They still dread the king of the celestials, remembering the utterances of the envoy of Indra, Sarama by name.

Below Mahatala is Patala. Here dwell the lords of the snake region Vasuki and the rest,—Sankha, Kulika, Mahasanka, Sweta, Dhananjaya, Dhritarashtra, Sankhachurna, Kambala, Aswatara, Devadatta and other large-hearted serpents. Of these some have five hoods, some seven, some ten, and some a thousand. The gloom of the nether regions is lighted up by the splendour of the excellent gems gracing their hoods. (26—31).

CHAPTER XXV

DESCRIPTION OF THE REVEREND SANKARSANA DEVA.

The auspicious Sukadeva said,—O King! Below Patala, but at a distance of no less than thirty thousand *Yojanas*, there is a celebrated region of *Tamasic* manifestation of the Reverend One; this is known as *Ananta*. But, having regard to the fact that this serves to draw together the seer and the seen (*Jada* and *Chetana*), persons learned in works relating to Lord Vishnu call the above manifestation of the Reverend One as *Sankarsana* (devoid of the distinction between *Jada* and *Chetana*).

O king! The entire globe of the Earth is held on only one of the heads of the thousand-headed Divine Person of endless forms; and on being so placed on His head the globe of the vast Earth appears like a white mustard seed. This Divine Ananta at the time of the universal dissolution, desirous of entirely dissolving the frame of all things of the universe assumes His eleventh Rudra form known as Sankarshana. His eye-brows in wrath rises up taking his celebrated

Trident (Trisula), and in the mirrors of the rosy gem-like toe-nails of whose lotus-feet, those Nagas along with their principal devotees behold the images of their faces bedecked with shining ear-rings which light up their cheeks, and unto whom those lords of Nagas and their followers in high reverence and great delight bow down. And seeking their own good fortune, the Snake-king's daughters peruse His countenance resembling full-blown lotus with their tearful eyes. And these fair damsels always daub with sandal paste and *aguru* the large, white, graceful and handsome arms of the Reverend One resembling pillars of silver, adorned with bracelets. The hearts of those damsels begin to heave with emotion as soon as they touch His arms,—and they then experience the force of desire within them : and thereupon the sweet smiles of those damsels attain exceeding fascination and become highly tender. The face of the Divine One that is gazed at by the daughters of the Serpent-king is always joyful with love and emotion ; and His two eyes with their look of compassion are slightly red, and are ever rolling in passion. The Reverend Ananta, that ocean of virtues, the Lord of all beginnings repressing His wrath and ill-will, stayeth there in that land of eternity for compassing the good o! all creatures. There celestials, *Asuras, Siddhas, Gandharvas, Vidyadharas, Nagas* and Ascetics, continually meditate upon Him. His two eyes are half closed, distorted and appear wild in consequence of the presence of passion in Him. He always pleaseth the deities surrounding Him with folded hands, by uttering sweet ambrosial speech. His apparel is blue. There are ear-rings pendant down His graceful ears. His two arms are powerful and handsome, and a plough is on His back. And as Indra (the king of the celestials) puts on a golden chain belonging to the reins of his elephant, so He wears the Vaijayanti garland. The black-bees maddened with the savoury and sweet juice of the *Tulasi* leaves in the wreath of wild-flowers of His neck hum musical notes. (1—7).

O king ! Entering into contemplation, the Reverend One enters the hearts of those persons who are desirous of emancipation, fraught with goodness (Sattwa), activity (Rajas) and dullness (Tamas) and readily severs the knot of their hearts, permeated hitherto with the influence of ignorance in time without beginning born of an innate desire for action.

O king ! The divine sage Narada had with the music of *Tamvuru* (a musical instrument of that name) thus sung the illustrious glories of the Reverend Anantadeva in the assembly convened by Brahma, the creator of the universe :—

The divine sage Narada had sung, "Can any one comprehend the mysteries touching the Reverend One as the Deity of the Universe, at whose glance the three principles of goodness (Sattwa), energy (Rajas) and dullness (Tamas),—

causes of the creation, presevation and dissolution of the Universe—were each employed upon their proper function ; the Deity who is without beginning and without end, and who although One in himself, hath ordained for Himself the unreality of various actions ? And whose refuge should those desirous of emancipation seek, save that of Him in whom are centred both being and non-being, who having compassion on persons devoted unto Him like ourselves, had assumed the form entirely impregnated with the principle of goodness, whose sports for subduing the souls of His devotees have been learnt by mighty lions, etc, and whose name even once uttered by chance or by way of joke, from audition by one in disease or degradation, speedily removeth the sins of others ? What person, albeit having a thousand tongues, can fully rehearse the prowess of that huge-bodied Supreme Lord of greatest power, who hath one thousand hands, one holding this earth with seas and streams and mountains and all creatures ; and whose might, by virtue of His being infinite, is without measure ? Ah ! The power and dignity of the Reverend Anantadeva have no end. And being such, He, for the maintenance of the creation, remaineth under the Earth, holding her with His head. He hath no support, but He himself is His own support. The destinies of the people are shaped by their respective acts ; and those doing actions cherishing desire, come by such destinies. In fact those practising righteousness from motives come by higher or lower conditions as a result thereof."

O king ! I have fully answered above every question that you had enquired of. What shall I unfold unto thee now ? (8—15).

CHAPTER XXVI.

THE DESCRIPTION OF NARAKAS (HELLS)

The auspicious king Parikshit enquired saying :—O thou mighty sage ! Wherefore is it that people come by such various conditions ?

Thereat the illustrious Sukadeva replied : O king ! In consequence of the different proportions in which persons are endowed with the principles of goodness (Sattwa), energy (Rajas) and dullness (Tamas), performers of actions are mainly of three kinds and difference of reverence and also the difference of the fruits of action result therefrom. And the disproprotionate share of the principle of dullness (Tamas) which enters into the composition of an unrighteous person, regulates his reverence, and brings on undesirable fruit to his actions. I shall now describe in detail the thousands of hells whose way is paved by the desires inspired by ignorance (*Avidya*) having no beginning.

At this stage the king Parikshit asked : O thou worshipful one ! Are hells located in certain portions of this earth, or are they outside the three spheres ?

In reply to the above query, the illustrious sage replied : O king ! According to some sages, the hells are located behind the three spheres, underground to the south above water ; where Agnishwatta and the other *Pitris*, engaged in contemplation, are praying for the welfare of their respective lines ; or where the offspring of the Sun, the Reverend lord of the *pitris*, seated with his followers, according to their acts is meting out justice to the dead brought by his retainers ; and in this matter is in no way over-riding the laws of the Reverend One. According to these sages, the number of Hells is one and twenty. I shall now narrate unto thee the names, aspects and marks of these hells.

The names of the hells are, Tamisra, Andha-Tamisra, Raurava, Maharaurava, Kumbhipaka, Kalasutra, Asipatravana, Sukaramukha, Andhakupa, Krimibhajana, Sandansa, Taptasurmi, Vajrakantaka—Salmali, Vaitarani, Puyoda, Pranarodha, Visasana, Lalabhoksha, Sarameyadana, Avichi, and Ayahpana.

Besides the above there are Ksharakardama, Rakshogana-bhojana, Sulaprota, Dandasuka, Avatanirodhana, Paryavartana, and Suchimukha. So that in all there are twenty-eight hells, which are scenes of various torments. (1—7).

The grim emissaries of *Yama* (the god of Death) bind in a dreadful noose of *Kala* the dead one who in his life-time had robbed another's wealth, or committed adultery with another's wife, or stolen another's son ; and thereafter the said retainers of Yama by force throw him into the hell called Tamisra.

The hell named *Tamisra* is full of pitch darkness. Falling into this region of hell, the sinners suffer from want of eatables and drinkables, and besides they are inflicted with thundering remonstrance and blows from the emissaries of Yama. In consequence of those unbearable afflictions, and being sorely assailed by those sufferings, the sinners often faint away in agony. The impious wight who enjoys another's wife, deceiv-

ing her husband, is cast into the hell known as Tamisra. Just as people intending to fell a tree cuts at its roots, similarly the followers of the god of Death cast the sinner into this hell and tortures him in various ways. As a sinner thrown into this region, in consequence of there being various afflictions all over his body, has his memory gone and his senses lost,—the sages call this hell as *Andhatamisra*. He that cherishing the consciousness typefied by *I am this body, This wealth is mine*, etc nourishes his person, sons, wife and relations by preying even upon others, has at last to forsake his person and attains then separation from his dear ones, and is cast into the hell called *Raurava*. When a sinner undergoes torment in the next world in consequence of his having committed the crime of injuring creatures, those creatures then being transformed into *Rurus* revenge themselves on him,—and hence the sages have named this hell as *Raurava*. A kind of animal called *Bharasringa*, far more cruel than serpents goes by the name of *Ruru*. Maharaurava is of a like description. He that in this world lives as a parasite at the expense of other people is cast in the next life into the hell called *Maharaurava*. There Rurus called *Kravyada* kill people with various torments for the purpose of securing their flesh.

The person who, fierce in form, slayeth live birds or beasts and cooks their flesh to keep his own life is the worst of men and is very cruel. Even *Rakshasas* reprimand him. For such transgression, the emissaries of Yama cast him into the hell called *Kumbhipaka*, and boil him in boiling oil. (8—13).

He that in this world wrongeth a Brahmana is cast into the hell called *Kalasutra*. Its circumference is an *ajuta yojanas*, and it is paved with slightly heated copper plates of even surfaces. The oppressor of Brahmanas, being cast into this hell, is burnt from above by the scorching sun and from below by fire ; and he is outside and inside are continually consumed by hunger and thirst. On being sorely afflicted with such torments, now he lies down, now he sits up, now he stands on his feet and at the next moment goes about hither and thither. He has to undergo these afflictions for as many thousand years as there are hairs on the body of a beast. He that, even when no danger threatens, forsakes the path

prescribed by the Vedas and follows that of a heretic, is thrown by the servants of Yama into the hellish region named *Asipatravana* and in this hell the sinner is lashed by those follwers of Yama the God of Death. Thereupon the sinner being sorely afflicted runs hither and thither. The leaves of the palmyra tree growing in the wood have two saw-like sharp edges and the servants of Yama tear the body of the sinner with those sharp edges of the palm-leaf. On this being done that wretch uneasy in pain exclaims in bitter agony saying, "Ah! Alas! I am undone!" and while so exclaiming, the sinner stumbles at every step on account of the severe torments undergone by him as aforesaid.

The king or any officer of a king who punishes a person who is innocent and should not have been punished, or inflicts any punishment on a Brahmana, commits thereby a great sin. In consequence of such a great sin that king or his said officer is thrown by the followers of Yama into the hell named *Sukaramukha*. As people crush a sugar-cane, similarly the retainers of Yama grind that king or that officer. Thereupon the sinner bewails his fate in a distressful voice, and just as the innocent person or persons imprisoned by him were stupefied and had swooned away, similarly that sinner also swoons away in agony under the torments inflicted on him by the retainers of Yama.

If a person of Brahmanly nature, provision for whom has been made by God under conditions of injunctions and restrictions and a person who inspite of having god-given conscience can conceive another's suffering hurts creatures like bugs lice verming, etc., then in consequence thereof he acquires sin. In the next world, therefore, he is cast into the hell named *Andhakupa*. Thereupon those creatures viz. beasts, birds, serpents, mosquitos, leeches, vermins and bees, that are wronged by him, rush upon him from all sides, and have their revenge on him. In that hell named *Andhakupa*, he loses altogether in that utter gloom the relief of sleep and as a creature experiences great pain when he has to assume a foul frame, similarly that sinner greatly suffers in darkness being bereft of sleep.

The sages consider that person as a crow who eats anything himself without dividing it out amongst others ; such also person who does not perform the five kinds of usual sacrifices of a householder (Pancha-Yajna). In consequence of such impious life that person (the sinner) is cast in the next world into the execrable hell called by the sages as *Krimibhojana*. This hell has a cavity, containing worms, extending over a space of one lakh *Yojanas*. The sinner is thrown into the cavity of this hell in the form of a worm and there he feeds on the other worms swarming therein ; and the other worms likewise feed on him. In the aforesaid way he undergoes unbearable torments, incident upon his having eaten a thing without sharing it with others, as long as his sin is not expatiated.

O king ! The terror-inspiring servants of Yama with a red-hot iron ball and a pair of pincers tear the body of that sinner who by theft or by force robs a Brahmana of his gold, jewels etc. or who even in time of no such need robs the possession belonging to any other person of any order other than Brahmana. (14—19.)

The relentless emissaries of Yama lash a person who enjoys a woman who should not be so enjoyed upon by him, or a woman who offers herself to a man unto whom she should not offer herself,—then in consequence of such a sin, that male being is made to embrace a red-hot woman form made of iron or that woman is made to embrace a red-hot male form of iron.

The followers of Yama cast that person into hell who has sexual intercourse with a beast, and placing the sinner on a thorny *salmali* tree resembling thunderbolts they drag him there on tearing his body into pieces.

The *Kshatriyas* or the royal officers sprung from noble lines, who sow dissensions among religious teachers coming by death, are cast into the *Vaitarani*. The *Vaitarani* river is, as it were, an entrenchment going round all the infernal regious. This river is infested with crocodiles and other ferocious aquatic animals. They however do not breath their last in this river while they are cast into that stream which is full of excreta, urine, pus, blood, hairs, nails,

bones, fat, flesh and marrow they see the disastrous fruition of their past actions and plunged in that river thy get heated in all ways.

Those persons who being the lords of Sudras do not follow the rites of their respective castes but setting at naught the rules and regulations binding on them and banish shame act like beasts, in the world after death, they are thrown, into a sea of pus, excreta, urine, phlegm and saliva ; and there they feed on those abominations.

Those persons who are masters of curs or asses, slay deer at hours beyond those appointed for hunting, after breathing their last, they in their after-life are made the butts for the arrows of the envoys of Yama. Those persons who out of arrogance slay animals ostentatiously in sacrifices are thrown into the hell called by the sages as *Vaisasa*. The messengers of Yama torture those sinners in various ways and also cut their bodies sorely inflicting wounds thereon. (20—25).

The servants of Yama cast that wretch coming of a Brahmin family into a sea of semen, who bewitched by lust in this world makes his wife belonging to his own order his drink his semen, they force the wretch to drink of that sea of vital fluid. When persons, who lead the life of robbers in this world, or persons who act as incendiaries, or persons who for taking the lives of others make them drink poison, or when a king or his forces who destroy a town or a multitude of men,—come to die, then seven hundred and twenty Cerberian messengers of Yama (dogs) munch the dodies of those persons with their teeth which are hard and piercing like thunderbolts.

The emissaries of Yama throw that sinful person who tells a lie on the occasion of a matter brought to a court of justice or while buying and selling, or making a gift, throw from a mountain-top towering one hundred *yojanas* down headlong into the hell *Avichimat*. The region where the land appears like waveless water resting on a rock is called *Avichimat* hell. Having thrown the sinner into this hell, the servants of Yama begin to munch his body into pieces. Such torture does not however lead to the death of the sinner. So the relentless emissaries of Yama again take the sinner to the mountain-top,

and again throw him down into the infernal pit. In the above manner they heap torments on the sinner.

A *Brahmani* (the wife of a Brahmana) indulging in drinking wine, or one who does so while observing a vow or a *Kshatriya* or a *Vaisya* even taking wine unknowingly are taken to hell by the messengers of Yama who kick ruthlessly at chest with their feet, and then throw on the sinner's body iron molten by application of fire. That vile one who deeming himself as possessed of high or meritorious worth, and having an over-winning conceit, dishonours a person who is superior to him in birth, asceticism, learning, character, order and the mode of life led by him, although living as if it were non-existent. in after-life is thrown down headlong into a hell flowing with water full of alkaline ashes and dirt and undergoes there unspeakable torments. (26—30).

When one person takes the life of another for worshipping Bhairava, or when a woman feeds on the flesh of a human being or of a beast, the person or beast so killed is born in next life as a dark-coloured Rakshasa, and with a sharp weapon cuts the bodies of the sinners all over in the region of Yama even as the emissaries of the God of Death and quaffis their blood dances in great delight.

When a person who in this world, having by appropriate means inspired the confidence of any domestic or wild animal fastens it to a stake by a thread and then cruelly inflicts various tortures on it by way of sport, making it his plaything when it should be eager to save its life, has his body after death pierced with darts, etc., and he is thereupon sorely afflicted with hunger and thirst. At this stage *Kanka*, *Vata* and other sharp-beaked birds peck at him and gnaw all over his body. And as a result of such anguish the sinner then in extreme agony remembers his past misdeeds.

The persons of fierce tenperament causing anxiety to others, are taken after their death to the abode of Yama, and then they are cast into the hell known as *Dandasuka*. There five-mouthed and seven mouthed serpents seize the sinners like rats and swallow them.

Those perons who torment other people by confining them into dark holes, in a fire of chaff, or in caves, themselves get

confined in such dark holes or fire of chaff in their next life, and as a result thereof they feel greatly pain from fire mixed with poison and smoke.

That householder who in this world is fired with wrath at the arrival of an unknown or of a known person as guest and looks at him with his eyes awry as though burning up the intruder with his gaze, in after life he the householdar is in consequence of such impious acts thrown into hell where *Kanka* and such other birds furnished with beaks hard as thunderbolt forcibly pluck out the eyes of that sinful householder. (31—35).

The person who from pride of wealth, thinking within his mind, 'I am superior to every one' looks askance at others, who even fears that his superiors will filch his money, whose heart and face dry up at the prospect of spending money, who consequently cannot attain ease by any means, and who merely protects his riches like a Yaksha, reapeth iniquity in consequence of his mind being concentrated on earning, increasing and preserving his wealth, and in after life is cast into the hell going under the name of *Suchimukha*. In this hell, the emissaries of Yama like weavers weave threads all over the body of that sinner. There are hundreds and thousands of hells in the abode of Yama. Those sinners who have been mentioned above are thrown down into this hell.

As sinners are thrown into the various hells, according to the gravity of their sinful acts, similarly pious persons attain celestial regions according to the merits of their righteous deeds. But those that enjoy or suffer in the next world the merits and demerits of their actions do not thereby fully exhaust all they have to enjoy or suffer : something yet remains, and that remnant obliges them to be born again in this earth full of miseries.

O king (Parikshit) ! I (Sukadeva) have already expounded to you in detail the path of relinquishment of actions, and I have also described unto thee how the *Brahmanda* has been classified by the *Puranas* (religious texts) under fourteen parts. The *Brahmanda* (universe) is the gross form of the great Reverend One, permeated with the energy of illusion.

The pious person who with great regard reads this narration and also makes other people listen to it, has his sense of understanding purified through reverence and regard ; and even if he is worthy of being regarded by the supreme spirit, may understand the subjects of the Upanishads. In fact, even *Yogins* duly hearing of the gross and subtle forms of the Reverend One, control their minds by thinking of gross things, they may in due course of time by help of their intellect ultimately fix them on subtle things.

O king ! The islands, years, mountains, streams, oceans, sky, stars, nether regions, hells, etc which I have already described unto you, constitute the gross form of the Reverend One, which is the shelter all creatures of the universe. (36—40).

BOOK VI.

CHAPTER I

DISCUSSION BETWEEN THE EMISSARIES OF YAMA AND VISHNU IN RELATION TO THE NARRATION ABOUT AJAMILA

The king Parikshit said :—The path of renunciation has been described by thee, O illustrious sir, in the beginning (of the Second Book) as a result of which One can attain to Archi and other regions and then acquires access into the region of the self-create Brahma and also attains to final emancipation. Thou hast also described the path of enjoyment in consequence of which Prakriti cannot be overcome and one has to take repeated births. The characteristics of impious actions and the various hells attainable in consequence of those actions, have also been described by thee already ; and thou hast also described the *Manwantaras*, the Prime Patriarch of which was Swayambhuva Manu. Thereafter thou hast narrated the family and character of king Priyavrata and Uttanapada. After that thou hast related the dimensions and characteristics of the islands (insular continents), *Varshas*, seas, rivers, gardens, trees, the position of the Earth, the various divisions and marks and the account of the steller region which the Lord has created. It now behoves thee, O great sir, to describe how a person can be saved from hell which is the abode of numerous dreadful afflictions. (1—6).

In compliance with the abode request of the king Parikshit, the auspicious Sukadeva said :—

O king ! If a person does not, by due penances, expiate for the sins committed by him, by his body, mind or words, then in consequence of the sinful acts he must proceed to the hells and suffer terrible miseries as I have already described before thee. Therefore, so long as the body is not assailed with any calamity before death, one should with his mind under control, undergo due penances for expiation of his sin, as a physician, conversant with Nidana treats diseases (according to its character) simple or serious.

At this stage the king again said :—It is seen that sinful persons are punished by the king and it is heard that he goes to hell and that sinful action brings on evil to him ; and that people

being careless as soon as the penance is over, again perpetrates other acts of iniquity. Sometimes a person desists from iniquity any further, and sometimes he engages himself again in such acts. Therefore I consider penance as useless as an elephant after bathing again contaminates its body.

The illustrious Sukadeva said :—The committing of sin is performing an act, and performing penances such as the vow of *Chandrayana* and others is also doing acts. But the result of an action cannot be wholly expiated by the result of another action, because the performer of action is under the influence of ignorance. In reality discriminative knowledge is the best penance. As diseases become gradually incapable of subduing a person who takes regular meals, so a person, O king, observant of rules gradually acquires true knowledge, that *Tattwa-jnana.* (7—12).

O king! Just as burning flames of fire destroy clusters of bamboo trees, similarly persons pious, respectful and quiet uproot their sins with the help of dissociation, gift, truth, purity and want of envy. Then again, like unto the rays of the sun destroying the dew drops, the pious sages devoted unto Vasudeva by virtue of their heart-felt devotion completely root out their sins.

O king! A sinful person is not so much purified by devout penances as by consigning his mind unto the Divine Srikrishna and by serving the votaries of the Divine One. In this world, the most proper, auspicious and fearless path is that of *Bhakti.* The pious and good-natured persons take to this path. O best of kings! As the rivers cannot purify a vessel of wine, so even the mighty austere penances cannot purify the hearts of those unfortunate persons who are opposed to Reverend Narayana. (13—18).

The person who has his mind devoted to the lotus-feet of Reverend Srikrishna, becomes as a result thereof greatly attached to Him. Being cleansed off his sins, he does not even in dream behold either Yama or his emissaries holding noose in their hands. In connection with this the wise persons relate an anecdote relating to the conversation between the emissaries of Vishnu and that of Yama. I shall relate this story unto thee and do thou listen to me.

The said story runs as follows :—In the province known as

Kanyakuvja, there lived a Brahmana by the name of Ajamila. That Brahmana took a female servant as his wife. As a result of his being contaminated by continually living with her all the pious rites of the Brahmana were destroyed. Being always impure that Brahmana used to maintain his relations by resorting to foul means such as playing at dice, cheating and stealing. Therefore people had to suffer from his oppressions and nefarious acts often. O king! Living such a life that Brahmana used to maintain the children born unto that maid servant, and in this way a long life of eighty-eight years was spent away by that Ajamila. Of him, old as he was, ten sons were born. Amongst the said ten sons of Ajamila, the youngest was named Narayana, who being the youngest of the lot was the most favourite with his father and mother. (19—24).

Thus having his mind bound, O king, to that sweet-tongued boy, the old Brahmin Ajamila used to derive great pleasure and witnessed his sports with great fondness. Being tied with affection, feeding him when he ate and making him drink when he drank, that foolish wight Ajamila did not perceive the approach of death. Thus having been pleased in his life-time, Ajamila, even at the time of his death, fixed his mind on his youngest son named Narayana. At this stage, the said Brahmana beheld three persons dreadful to look at with noose in their hands and having grim-visaged countenances and with the hairs of their bodies erect on their ends. Those terrible persons were approaching Ajamila to take him away. Beholding those emissaries of Yama, and having his senses agitated with great fear, he called aloud his youngest son with choked voice as he was playing at a distance, exclaiming "Narayana! Narayana!!"

Having heard, O great king, the name of Narayana (lord Sri Hari) from his mouth who was about to die, the followers of the Reverend One all on a sudden arrived there. (25—30).

Beholding the emissaries of Yama taking out the soul from the heart of Ajamila, the husband of the female servant, the emissaries of Vishnu by force prevented Yama's followers from doing so. Having been thus obstructed in their work the emissaries of Yama said as follows :—

"Who are ye that are so standing in the way of the behest of the God of Death? Whose followers are you? Where do ye come from? Why do ye prevent us in taking out the soul of

Ajamila ? Are ye celestials or minor divinities or leading *Siddhas* ? Ye have all eyes like lotus-petals and are wearing yellow silken raiments, crowns, *Kundalas* (ear-rings) and garlands of lotus. Ye are all very young. Ye have four beautiful arms, bows, quivers, daggers, clubs. conches and discus. Besides, ye have all been beautified with the fully blossomed lotuses. By your effulgence, the darkness of the quarters has been dispelled and lustre of luminous bodies has been put to shame. We are the emissaries of the God of Death. Why do ye prevent us from carrying out our master's behests ?" (31—36).

The auspicious Sukadeva then again said :—Having been addressed as aforesaid by the emissaries of Yama, the followers of Reverend Vasudeva smilingly replied as follows to them in accents deep as the roaring of the clouds :—

The emissaries of Lord Vishnu said :—If ye are the servants of Yama, do ye tell us as to what are the true nature and evidences of virtue. How do ye administer punishments ? What is the proper place for it ? What are the actions of those who are to be punished ? And are all persons who engage themselves in such actions punishable ? Or on such of them should be punished as are deemed to be fit therefor.

Thereupon the emissaries of Yama said :—Whatever is laid down in the Vedas constitutes piety, and whatever is opposed to piety constitutes impiety. We have heard that the Veda is identical with Narayana and it is self-sprung. And He, who staying in His true form duly manifests Himself in all creatures of the universe endued with the qualities of goodness, energy and ignorance, by virtue of His attributes, by chanting the names of Brahmanas, by study and by various manifestations of caste and order, is Narayana. The sun, the moon, fire, ether, air, twilight, day, night, quarters of the earth, water and virtue are the witnesses to the conduct of creatures. (37—42).

Thus vice is also found out to be at the root where punishment should be administered. All persons engaged in actions deserve punishment according to the extent of their iniquity. O ye sinless persons, both good and evil may befall active men for their being associated with qualities. There is no such creature having a body who does not engage himself in actions. In due proportion to the pious and impious actions performed by

a person in this world, he enjoys the fruits thereof in the next world.

Ye foremost of the celestials ! As in this world three classes are distinguishable amongst the creatures in consequence of the difference in proportion of attributes, similarly it is in the next world. Just as the present shadows forth the others (*i. e.* past and future), so the present state of existence shadows forth the righteousness or otherwise of the other states (*i. e.* the state preceding or succeeding). Our Deity without a beginning the Divine Yama, even being seated in his abode can perceive by his mind the virtuous or vicious actions of creatures, and then he metes out proper retribution according to desert. (43—48).

As a person in sleep centres his regard on the body he dreams of in his sleep, so a creature with the reminiscence of his former life deems his personality identical with his present body and he cannot know what happened in the past, nor does he know what will come off in future. And by means of his five physical organs, he performs the five kinds of acts (e. g., going, taking, etc.), and he knows the five objects of perception (sound, etc.) by means of his other set of five senses, and he himself counted as the seventeenth one cognizes through his mind the sixteenth organ, every object capable of being cognized by the two sets of organs as well as the mind. The *Linga* body of a person consisting of sixteen *Kalas* and the three powers lodged in the three principles bring on that cast of mind in a creature which makes it feel joy and sorrow, pain and fear.

O ye immortals ! All corporeal creatures in the earth are ignorant, and therefore cannot master the six kinds of evil passions. Therefore, although they may be unwilling, yet they are compelled, so to say, to resort to various acts. And then those creatures, like silk-worms covering themselves within cocoons, they stupify themselves with their own acts. For certain no creature whatever can remain inactive even for a moment. But shorn of their native strength or free will, they are rather forcibly drawn to acts by attributes acquired in a former state of existence to exist as a result of fortune created on account of those actions. Both the gross and the subtle bodies come. On account of the forcefulness of those actions the vulva of the female child resembles that of her mother, and the seed of the male child resembles that of his father. (49—55).

Disaster comes to a person due to his connection with *Prakriti*. But when that person establishes an intercourse with the Reverend One, this reverse is removed. This one (at the first part of his life) was versed in the Vedas, meek, of excellent character, of approved ways, vow-observing, mild, of controlled sense, truthful, learned in the *Mantras* and pure in spirit. And casting away pride (his inner consciousness of egoism), he used to worship his spiritual preceptor, Agni (god of fire), his guests, and the aged. He also entertained a friendly feeling for all creatures, and he was eminently good, restrained his speech within the bounds of moderation, and never detracted from the merit of others.

Once on a time for carrying out the wishes of his father, Ajamila went to the woods, and was coming back after having procured fruits, flowers, *kusa*-grass and sacrificial fuel. And it so came to pass that while on his way back, Ajamila saw a lascivious *Sudra* carrying on sexual intercourse with his female slave worthy of being enjoyed. The eyes of the girl were red from drink and she was under the influence of liquor. At that time the *Nivi* (the piece of cloth tied round the waist) on her person was loosened and was dropping down. Forsaking the prescribed path, the lusty Sudra, banishing all sense of decency, even in the presence of the said Brahmana (Ajamila), met her with embraces, sang amorous songs and flirted with her, and indulged in various acts of dalliance. Beholding that Sudra so embracing the female slave with his arms hued with turmeric, Ajamila instantly came under the spell of Cupid and became greatly fired with desire. (56—61).

At that stage, although Ajamila held his passion at bay according to the measure of his patience and knowledge, he could not restrain himself entirely. Making that female slave its cue some malign planet had possessed Ajamila in the shape of Kandarpa (the god of love), and in consequence thereof his memory lapsed ; and due to his continually contemplating upon her, Ajamila abandoned his own nature.

Thereupon Ajamila began to ingratiate himself into her grace by lavishing on her all his paternal wealth and various products of his village. On being pierced with the glances of the harlot, the unfortunate wretch Ajamila in a short time forsook his wedded young wife who was a daughter of a Brahmana of

noble family. Then again, that Ajamila, now of perverse sense, maintained the kinsmen of that Sudra female slave with wealth obtained by him by any means fair or foul.

And whereas, ignoring the restrictions and the injunctions of the scriptures, that impure one followed his own way, and in consequence of his having for a long time taken the rice (cooked by her) of the harlot, his life grew verily sinful. Therefore we (the emissaries of Yama) shall take before the weilder of the rod (the administrator of justice) this sinful wretch (Ajamila) who has not expiated his sins by any rite of penances; and being taken there (in the region of Yama) he will be purged of his iniquity by means of proper punishment. (62—68).

CHAPTER II

EMISSARIES OF VISHNU TAKE AJAMILA TO HIS EXCELLENT REGION

The illustrious Sukadeva said :—O king (Parikshit)! Thereafter those messengers of Lord Vishnu, well versed as they were in polity, having heard the aforesaid pleadings of the messengers of Yama, expressed surprise and replied them saying as follows :—

The messengers of Vishnu said :—Oh! What a misfortune! Lawlessness encroaches upon the court of administrators of law, and such punishment is awarded with levity by them to the inculpable and guiltless! If partiality is seen in those who are the fathers and teachers of the people, and who should be just and impartial, to whom should the people look to for protection and justice? The common people make much of whatever a great man does. They follow implicitly what the great man establishes as truth. A person trusted by all creatures and hateful to vice (or the kind) ought not to injure people who having placed their heads in his laps, sleep without any fear of danger, who do not in fact personally know right or wrong like a dull irrational brute, who have entirely made over themselves to him, who have been befriended by him and who are without consciousness. (1—6).

This Brahmana, Ajamila, has verily made atonement for all his sins committed during crores of births, because thought bereft of all control while on the point of renouncing the body, he uttered the holy name of lord Sri Hari (Narayana) which is

capable of bringing in emancipation from re-births. Atonement for sins has surely been made by this sinful man as he has, even though unintentionally, uttered the four letters of the sacred name of the Reverend One "Narayana."

To utter the name of Vishnu makes the utterer an object of His care. This Vishnu being the object of utterer's thought, this is the best of all expiation for sinners such as the thief, the drinker of wine, the destroyer of a friend, the murderer of a Brahmana, the polluter of the preceptor's bed, the murderer of a woman, of the king, of the father and of a cow, and all other criminals. A sinner is not purified so much by the observance of expiating ceremonials and other means of cleansing prescribed by law-makers, as by simply uttering the holy name of lord Sri Hari. To recite the name of Hari is to declare the attributes of One untouched by vice and sorrow (God) No purification is indeed ultimate if even when it has been done, the mind again walks in the evil path. The praising of the attributes of Hari is therefore the atonement for those who desire total annihilation of wicked deeds; because it does indeed regenerate the heart. (7-12).

Do not then take away the soul of this a Brahmana Ajamila, who has atoned for all of the sins committed by him; because he has, when he was about to die, fully pronounced the name of the Reverend One "Narayana." It is known that surely the uttering of the name of the Lord of Vaikuntha (the excellent region of lord Sri Hari) either meaning another person or in joke and derision, or in a song or in neglect, destroys all sins altogether. That person ought not to suffer any punishment, who though bereft of all control, utter the words "Hari" when he falls, slips, breaks his bone, or is bitten, burnt or struck or wounded.

The great *Rishis* (the authors of spiritual texts) have prescribed according to great or small sins, great or small penances such as austerity, charity, observance of expiatory ceremonials of other nature or kind, etc. by which the corresponding sins only are got rid of. But not the irreligious mind of the sinner (or the minutest germ of sin originating in irreligion) which is only healed by worshipping the lotus-feet of God alone. The name of (God) the Reverend One untouched by vice or sorrow when fully uttered even consciously or unconsciously, burns down men's sin just as fire burns fuel, even as a very strong

medicine when taken even without any knowledge, or even as a holy hymn when uttered, produces its own effects of its own accord.

If ye messengers of Yama have any doubt in the matter of this decision, then go to and ask your master. The illustrious devotee of the Reverend One, Yama, knows every secret of Law. (13—19).

The auspicious Sukadeva said :—O king ! The emissaries of Vishnu having thus well and fully explained the divine law, untied Ajamila from the terrible noose of Yama (the god of Death) and set that Brahmana free. The messengers of Yama, O conquerer of enemies, having been so driven away, went to Yama and related to the King of the Lower World everything in detail.

The said Brahmana Ajamila having been set free from the noose of Yama shook off all fears, and being restored to his natural disposition of mind he was highly delighted to see the messengers of Vishnu and saluted them bowing down his head unto them.

Thereupon the servants of the Great Being, O sinless one, having noticed Ajamila desirous of saying something suddenly disappeared from there even while he was looking at them. Ajamila, however, having learnt from the conversation between the messengers of Yama and Vishnu, the true import the true religion (religion for its own sake) as against the false religion for worldly happiness as inculcated in the three Vedas, and the sublimeness of Hari, soon became faithful unto the Reverend One. His (Ajamila's) remorse was greatly excited by the recollection of his own guilt, and he exclaimed as follows :—

"O ! How great a misfortune has befallen me, that I being unable to control my passions, and being created anew in a *Vrishali* (Vrishali means a Sudra woman ; having begotten sons of her is mentioned as being created himself anew in her) have spoiled my Brahmanism. Oh fie ! fie ! I am hated by the good. I have committed wicked deeds. I have abandoned my virtuous young wife, and have embraced an unchaste tippling woman. Oh ! Like an ungrateful demoralised creature, I have forsaken my old, unprotected, friendless, and sorely distressed parents.' It is clear that I shall fall into that most terrible hell, where impious profane sensualists experience tortures inflicted by Yama.

"O! Is it a strange dream that I saw, while I was wide awake? Whither have they now gone who with nooses in their hands were forcibly pulling me? Where also have gone those four handsome saints who set me free when I was being taken below the earth (to hell) being so terribly fastened in nooses? (20—31).

"However, unfortunate though I be in this life, yet for the good fortune of having seen those best of sages, I should well expect the advent of prosperity, because a thrill of blissful delight is filling my frame. Otherwise, the sacred name of the Lord of Vaikuntha could not have been uttered by the tongue of an impure and impious husband of a *Vrishali* (a Sudra woman) while he was on the point of death. Where am I? A shameless gambler or tipping sinner, degraded from Brahmanhood, and where is "Narayana" the blissful name of the Reverend One? I shall, however, endeavour now to subdue my mind, senses, and heart, that I (or my soul) may not again be plunged into blind darkness.

"Having unloosened this bond of ignorance, passion and desire, I shall try to be attached to every creature, to be peaceful, friendly, kind and I shall try to be my own master. I shall thus save myself, swallowed as I am by a murderous woman, who by her fascinating art has so long turned me into a low lifeness plaything. Having diverted my mind from all unreal things, and having forsaken the notions of "I" and "Mine," etc. in connection with the body, I shall fix my mind towards the Reverend One to purify myself by recitation of His name, etc."

Being in the company of those honest saints, even for a very short time, Ajamila thus became free from passion. Being so set free from all worldly attachments, he went to the Gate of the Ganges (at Hardwar). There having sat down in a certain temple of a God, he took to Yoga. He drew back all the senses away from their corresponding objects, and applied himself towards realisation of the soul.

Thereupon, by means of steady application he differentiated the soul from its attributes, that is, body, senses, etc., and he applied it to Brahman, which is identical with the Reverend One, and as such conceivable only by the soul. Because of his mind being immovable and firmly attached to the inherent attributes of the Reverend One, Ajamila at that time saw certain beings in his front.

Recollecting in his mind of having seen them before, the Brahmana, Ajamila, saluted them reverentially by bowing the head. Immediately after seeing them, Ajamila renounced his mortal body in that holy ground on the banks of the river Ganges, and instantly thereafter assumed the appearance of those who stand by the side of a devotee of the Reverend One. And then the Brahmana Ajamila having ascended a golden aerial car with the followers of the Great Being, went through the sky to the Lord of Sree or Lakshmi or Goddess of Fortune. (32—44).

Thus the Brahmana Ajamila was saved by uttering the name of the Reverend One at a time when he was being thrown into the hell, on account of his discontinuance of all religious practices, living as a husband with a Sudra woman, and his being degraded by culpable deeds.

Therefore, for persons desirous of salvation from re-births, there is no other means of totally breaking the tie of *Karma*, the chain of results of actions, than the recitation of the name of the Reverend One, whose lotus-feet are the holy places of pilgrimage known as *Tirthas*. Because the mind, which, if other means of expiation be resorted to, still remains impure due to the existence of *Rajas* (energy) and *Tamas* (ignorance), is no longer attached to *Karma* (action) after reciting the attributes of the Reverend One.

Whoever hears with belief and attention, this extremely secret account which destroys sins, and whoever also recites it with unflinching faith and great reverence, does not verily go to the region of hells, nor can the meesengers of Yama ever cast their eyes on him. Even though that person may be vicious, yet he by virtue of such holy recital goes to the excellent region of Vishnu. Ajamila went to that region by virtue of uttering the name of Hari at the time of his death, even though in reality he meant by it his son named Narayana. What then to speak of those who would utter holy name of the Lord with faith. (45—49).

CHAPTER III

YAMA EXPLAINS THE MERITS OF DEVOTION UNTO VISHNU AND DIRECTS HIS OWN EMISSARIES TO BE FOLLOWERS OF THE DEVOTEES OF VISHNU

The king Parikshit said :—O Brahmana ! What did the God of Death, King of Justice, who is the lord of these worlds, advise his servants in reply, when they related to him as to how they have been dissuaded from carrying out his order, they having been driven away in the aforesaid manner by the messengers of the Enemy of Mura (lord Sri Hari) ? O Rishi ! Such non-execution of the orders issued forth by the Lord of Death, Yama, has no-where been heard of before. I know it for certain, O Muni, that no other than your learned self can clear off people's doubts in this matter.

The illustrious Sukadeva replied :—O king ! The messengers of Yama having been so dissuaded from their attempt at taking away the soul of Ajamila by the followers of Lord Vishnu, they came back and related the whole affair to Yama, their master and the lord of the city named *Samjamani.*

The messengers of Yama said :—O Lord ! How many rulers of the human world are there ? What are the causes that bring forth the fruits of deeds done in three different ways, viz, physically, orally and mentally ? Are there many rulers and dispensers of punishment in this world ? Who will or will not die, or who will or will not live for ever ? With reference to numerous performers of deeds on earth, there may be plurality of rulers ; but then in such a case, when the function of a ruler is imputed to many while in fact it belongs to one exactly, as in the case of subordinate rulers of provinces, which of them will derive authority from the chief ruler of a country ? (1—6)

It follows, therefore, that you alone are the ruler and administrator of punishment (your designation *Dandadhara* literally meaning the bearer of the rod, the insignia of authority) and adjudicator of good and evil to men. You alone are, therefore, the supreme Lord of the creatures, as well as of the gods. But at present it appears that sentence awarded to you is no longer carried into effect in the world. Four strange saints interrupt your orders there. While in accordance with your orders we were attempting at taking a certain sinner to the region of tortures, those strange saints suddenly appeared there, broke loose the

terrible nooses and set the victim free. If you mean our well-being, then let us know who those saints are. We may add here that as soon as the sinner uttered the word *Narayana*, those saints appeared at the spot and exclaimed "Do not fear." (7—10).

The illustrious Sukadeva said :—Yama, the god of death, the lord of all creatures, having been thus asked was much pleased. He replied to his messengers with great delight after having remembered the lotus feet of Hari, saying :—

"Above me, there is one Lord who is superior to me even, in whom (the Supreme Lord) the universe is woven like warp and weff in a piece of cloth ; from whose (Lord's) portions the creation, preservation and annihilation of the entire universe are effected ; under whose control this world is like a draft-ox, with a string passing through its perforated nose ; who (the lord) fastens people by means of names and forms, etc by His own word, as one fastens cows by means of small strings to a stake ; to whom these people awfully offer sacrifice, bound as they are in the knot of names and deeds ; whose actions myself, Mohendra (Indra), Nirriti (the goddes of misfortune), Varuna, Soma, Agni, Isha, Pavana, Brahma, Aditya and Viswas and also Vasus, Saddhyas, Maruts, Rudras, together with Siddhyas, and also other lords of gods who are creators of the universe ; whom Bhrigu and other Rishis above *Rajas* (energy) and *Tamas* (ignorance), do not know, even though they are formed principally of *Sattwa* (goodness). What can then others who are involved in *Maya* (illusory will of the Reverend One) know of Him ? Neither by means of senses, mind, life and heart, nor by words can the living creatures know the Supreme Lord, even though He exists in the interior of all hearts. Eyes can see every limb of the body but the limbs are unable to see the eyes. He is lord of Himself, He is Hari, He is the lord of all, He is the ultimate, He is Lord of *Maya*, the cause of phenomenal existence. He is sublime. His handsome messengers, who share His attributes and nature, often frequent this earth. These servants of Vishnu are worshipped by gods even. They are miraculous beings. It is very difficult for one to look at their insignia. They protect the mortals who are faithful to Vishnu, from me, from enemies and from everything else. Not even the Rishis, gods, *Siddhyas*, *Asuras*, nor men, know the religion inculcated by the Reverend One Himself. How could then it

be known by *Vidyadharas* and *Charanas* and others? (11—19).

O *Bhatas* (the servants of Yama)! Swayambhu, Narada, Sambhu, Kumara, Kapila, Manu, Prahlada, Janaka, Bhisma, Vali, the son of auspicious Vyasa (Suka) and myself,—these twelve only know the secret of pure and inexplicable Divine Religion, through the knowledge of which one may attain to immortality. Application of faith unto the Reverend One by recitation of His sanctifying names and by other means, is known in this world to be the best and ultimate religion for men.

O my sons! Behold the marvellous power of uttering the name of Lord Sri Hari, by dint of which even Ajamila was saved from the terrible nooses of death. Thus, it is not essential for men, in order to redeem themselves from sin to recite fully the attributes and deeds of the Reverend One (Lord Sri Hari). The sinner Ajamila secured emancipation, or obtained absorption in the Deity by uttering the four letters NARAYANA at the time of his death, even though by so crying out he was calling his own son named "Narayana."

Those great men, other than the above mentioned twelve, who have prescribed performance of extensive ceremonials and penances, knew not the virtue of this Divine Religion, as their understanding was entirely clouded by *Maya*. Their intelligence having been so mixed up by the flowery words of the Vedas, they without coming to know the efficacy of reciting God's names were attracted to great and extensive Vedic ceremonies and penances, extending in some cases for long period of twelve years. (20—25).

O my followers! Those intelligent persons who having considered all these put faith with all their hearts in the infinite and everlasting God, ought not to suffer punishment from me (Yama). No sin can accrue to them. Even if they commit any sin that sin is destroyed by the virtue of recitation of the holy name of the Reverend One (God). Do not, therefore, go to those men who have taken refuge in God and consider all things equally whose glory is sung by the *Devas* (celestials) and *Siddhyas*. Lord's mace always protects them. Neither we nor also Age (Time) do prevail to punish such persons. Do you bring here only those wicked persons who are attached to their homes leading to hell, who turn their faces away from the taste

of honey of the lotus-feet of the bestower of salvation. which is relished by the best of sages bereft of all attchments and companions, just like a white goose which leaving the stinting aviary behind will always slip away alone among the lotuses. Also do you bring those wicked persons who do not perform the ceremonials connected with the Reverend One,—whose tongue does not even once utter the name or attributes of the Supreme Lord, whose mind does not even once remember His lotus-feet, whose heads are never once bowed down unto Lord Srikrishna, or who had never once observed any religions relating to Reverend One."

Having advised his emissaries in the aforesaid words, Yama prayed for forgiveness unto the Reverend One saying as follows :—

"May the Ancient Being, the auspicious Lord Narayana, be graciously pleased to forgive us for whatever irreverent deed might have been done by my servants. We are ignorant. We close our hand together in submission unto Him, in whom exists forgiveness. Greatest Being as He is, we do bow down reverentially to the exalted sublime Being." (26—30).

The auspicious Sukadeva said :—O thou scion of the Kuru race ! Do know it for certain that recitation of the glorious names of the Lord Vishnu is conducive to the well-being of the universe, and as such it constitutes the best and ultimate redemption even of the most heinous crimes. The soul is not so much purified by ceremonials, penances and other means of expiation as by unflinching faith (love or dutiful reverence unto the Reverend One, (God) as is generated by means of frequent rehearsal and recitation of the unsullied splendour and auspicious glories of the Lord Sri Hari. The person who is like a bee at the lotus-feet of Lord Srikrishna, or the person who relishes the honey of the lotus-feet of Srikrishna, does no longer feel any pleasure in loathsome objects of existing worldly pleasures.

But those persons who are blinded by desires, in order to cleanse themselves from the quality of passion, do prefer and actually perform such actions by which they become again unclean and also become full of filthy things. O King, hearing of the marvellous sublimeness of the Reverend One, as was in the above manner related by their own master, the servants of Yama became highly amazed and astonished. From that time

they never approach any one protected by Achyuta (a name of Lord Sri Hari) ; O king ! Rather they apprehend danger from Him. They are afraid even to cast a glance at His devotees. The reverend Maharshi Agastya, who was procreated in a water pot, narrated this secret history when having taken his seat in the Malaya mountain, he was worshipping and meditating upon Lord Sri Hari. (31—35).

CHAPTER IV

DAKSHA PROPITIATES LORD SRI HARI BY HYMNING HIS EULOGY AT THE ADVENT OF CREATING PROGENY

The king Parikshit said :—O thou godly-minded one ! I long to hear an extensive exposition of the creation of Gods, Asuras, men, Nagas, birds and beasts in the *Swayambhuva Manwantara* which you have heretofore told me briefly. I also long to know by what power and how, the ultimate Lord (God) created several worlds.

Thereupon the illustrious Suka said :—O best of Munis ! The great sage Vadarayani (Sukadeva, the son of Vadarayana) having heard this question of the king was much pleased.

Sukadeva said :—O king ! When the ten Prachetas, the sons of king Prachinvarhi came out from the midst of the ocean, they found the Earth verily covered with various kinds of trees and creepers. Endowed with splendour and mettle as they were, on account of their long religious austerity, they were enraged at the sight, and with the object of burning them down they created air and fire from their mouth. (1—5).

O leader of the race of Kuru ! Having observed the trees to be gradually destroyed by the said fire and air, the Great Soma (Moon), the king of the vegetable world, addressed the Prachetas in the following manner in order to pacify their wrath.

Tho lord Soma said :—"O possessors of eight virtues ! It does not behove you to so destroy the poor trees, as you are indeed recognised as the lords of the created beings, whom you wish to increase in number. The changeless almighty Lord Sri Hari, the lord of the lords of the created beings, created the trees and creepers and plants as well meaning them to serve as ordinary and occasional food for the created beings. The immovable are the food for the movable beings. The feetless are the

food for those who move on foot ; those beings who are handless are the food for those who are possessed of hands ; and the quadruped creatures are food for the bipeds.

O sinless ones ! You (Prachetas) have been desired by your father, the sinless king Prachinvarhi, to bring creatures into existence and to multiply them. Wherefore then, are you engaged in burning down the trees ? Do you follow the path of the good ? Do you forego this flaming wrath ? (6—11).

The path which I would advise you to adopt had been adopted by your father and grand-father. The father and mother are reckoned as best friends of their boys. The friends of eyes are the eyes-lashes. The friend of a woman is her husband. The friends of beggars are the householders, and the friends of the illiterate ones are the learned men, and similarly the friend of the created beings are the *Prajapatis*. Just consider that within the bodies of beings resides the Lord Sri Hari as their soul. Therefore, looking on every creature as the seat of Vishnu, no person should injure the same. He alone frees himself from the three principles who seeing Hari within every body, gives up his anger by force of knowledge of self or soul (*Atma-jnana*). Do not, therefore, consume these poor trees. May good betide you and them. Do you accept their excellent and qualified daughter brought up by them as your bride."

O King ! After having so advised the Prachetas, the Lord Soma bestowed on them the hand of that superb damsel born of an Apsara and reared up by the trees. Thereupon, the Prachetas in their turn accepted that damsel with the prescribed rites. On that girl the Prachetas begat Daksha, and Daksha's progeny have filled these three worlds. (12—17).

O King ! Do you attentively listen to me as I relate to you as to how the *Prajapati* Daksha, who was very fond of this damsel, created deities, Asuras and men, etc. inhabiting the air, the earth and water, through the power of his mind and vital fluid. On finding that his creatures were not multiplying up to his expectations, Prajapati Daksha, proceeding on foot to a mountain adjoining the celebrated Vindhya Hills, engaged himself in performing severe austerities. There at first performing his ablutions in the morning, at noon and in the evening in the exceedingly holy bathing place known as Aghamarshana, Prajapati Daksha propitiated Lord Sri Hari by dint of his hard

austerities. And there reciting the celebrated hymn entitled *Hansaguhya*, Daksha propitiated the Reverend Adhokshaja (Vishnu). I shall now relate unto you in detail as to how the Prajapati won the grace of Lord Sri Hari. (18—22).

The auspicious Prajapati Daksha began his hymn saying :—

I bow down unto the Supreme Spirit, whose power of consciousness is ever aglow. The Lord lords it over all the creatures and the energy of illusion. And even yet those creatures whose knowledge is centred in the principles cannot behold His real form ; because He is without proportions and is not bound by any limit, and He is self-manifesting.

I bow down unto that Supreme Lord whose manifesting agency in the shape of His power of urging on the organs cannot be cognised by the creature dwelling in the body wherein also dwells his friend, the Manifestor of the organs,—even as the objects of sensation do not know the manifesting powers of the organs. Oh ! The body, *Prana*, the senses (*indriyas*), the mind, the five elements, and the five *Tanmatras*, cannot fully comprehend the soul (self), the other organs and their presiding deities. I pay my adorations unto that All-knowing Infinite One (Ananta Deva) who cannot be comprehended by the Purusha, although he may be cognisant of all of them, as well as the principles constituting their fundamental elements or causes.

I do salute unto that pure *Hansa*, who is capable of being conceived through real knowledge arrived at by *Samadhi* as a result of the forms and designations and perceptions of the mind and memory being annulled. May that Reverend One having the cosmos for His form, having every sort of appellations, holding in Himself a divine energy incapable of being ascertained by any one, who stayeth within the heart of all creatures by His peculiarly sublime and supreme power consisting of *Prakriti*, *Purusha*, *Mahat*, self-consciousness, and the *Tanmatras*, the three principles, and the sixteen kinds of *Vikaras*, who manifests Himself like a wonderful flame fed by the fifteen forms of *Mantras* relating to *Samadhi*, and who being profoundly hidden is conceived of by the virtuous alone, who can only be perceived through the beatitude of *Nirvana* (emancipation) brought on by the dispelling of that illusive power which is all-pervading and of wonderful potency ; may that Reverend One be propitious unto me.

I do bow down unto that Being of infinite perfections whose form cannot be described by words, inferred by the intellect, ascertained by the organs, and conceived by the mind,—all bringing about the dissolution and the origin of attributes. (23—29).

I do bow down unto that excellent Great Purusha, who is Brahman constituting the container, the contained, the agency, the origin, the recipient, the way of any action; who is the Supreme of all that are base, as well as all that are best; who out of His own self had attained to consummation before all others; who is One, and whose powers of *Maya* (illusive energy) now produces discord and now harmony in the hearts of contending controversialists, and for the moment produce ignorance in them.

All that is maintained by those hostile systems of philosophy, *viz.* *Sankhya* and *Yoga*,—one theistic and the other atheistic, treating of the same subject; yet by reason of their injunctions and interdictions referring to the same subject, is supreme, above injunctions and interdictions; and that object is favourable and vast.

May that Infinite God (Ananta) be propitious unto me, who though without any designation or form, yet for the purpose of extending His graces to His worshippers at His feet incarnates Himself in various shapes, fraught purely with the principle of goodness, and assumes various names, performing many acts; and whose wealth is inconceivable.

May that Supreme Lord be pleased to compass the desire of all, who entering into their forms fulfil their wishes by manifesting Himself before men through the novel process of worship, even as the air manifests itself variously, assuming various material attributes. (30—34).

The auspicious Sukadeva went on saying:—O King! On Prajapati Daksha having thus hymning the Reverend One, attached to His votaries, the Supreme Lord Adhokshaja was well-pleased, and appearing in that holy bathing-spot manifested Himself to the Prajapati in a wonderful manner. The lotus-feet of the Reverend One were placed at the neck of His celebrated carrier Garura; His eight large arms which hung down to His thighs held respectively the conch, the discus (Sudarsana-Chakra), the sword, the buckler, the bow, the shafts, the scimitar, the noose and the mace; His waist was covered with a

yellow apparel of silk ; His complexion was as green as new-sprung grass ; and His face and eyes looked complacent. A beautiful garland of wild flowers around His neck reached down His lotus-feet ; on His breast was pendant the best of gems *Kaustubha* ; His chest was imprinted with *Srivatsa* marks ; on His head was a precious diadem shining resplendently ; and adorned with various ornaments on His feet ; with bangles and rings on His arms and fingers, with chains of gold on His waist, and with such other ornaments as *Angadas*, etc., He assumed the form known by the name of *Purushottama*, capable of captivating the three worlds. He was accompanied by the divine sage Narada, and followed by Nanda and others of His courtiers, the hosts of the celestials and the *Lokapalas*. There the *Siddhas*, *Gandharvas*, and *Charanas* hymned His glories by raising the voice of a melodious song.

On beholding such a wonderful form of the Lord, Prajapati Daksha's heart was filled with awe, delight and reverence, and he devotedly bowed down his head unto the Reverend One. And on account of intense joy, he was incapable of uttering anything ; and as a river is filled with the waters of fountains, so through all the entrances of his mind joy seemed to be streaming into Daksha's heart. (35—41).

Thereupon, Janarddana (the Reverend One), who reads the heart of every creature, addressed His devoted follower Prajapati Daksha, desirous of creating progeny and was staying there then in that humiliating attitude. The auspicious Reverend One said :—

O righteous son of Pracheta ! Thy austerities have been crowned with success, in as much as these are conducive to the extension of creation. I am much pleased with you as by directing your reverence unto me you have concentrated your mind unflinchingly on me. O master of your subjects ! That all creatures should be prosperous is the desire of my heart. Brahma, Bhava, Bhavanta, the Manus, and the celestial chiefs are my glorious manifestations, who are again the cause of generation of the creatures.

O Brahman ! Asceticism is my heart, learning is my body, acts are my form, sacrifices are my limbs, religion is my mind, and the deities feeding on sacrifices are my life and soul. In the beginning I was the only soul ; save me there was nothing inside

or outside the universe. There was only consciousness, which also did not manifest itself by organs ; that is to say, all the universe lay as if in deep slumber. I myself am eternal and my attributes also are unbounded. Next, through the agency of the attributes, this *Brahmanda* fraught with properties displayed itself in me. Then there came into being the self-create (Swayambhu) who sprung up of himself without the instrumentality of a female. (42—48).

But, when that great god Swayambhu, charged with my energy, having being bent upon creation considered himself as incapable of accomplishing his purpose, he was directed by me to engage himself in rigid austerities. Thereafter as a result of those hard penances that great god brought into being nine creators of progeny (*Prajapatis*) like your own self.

Therefore, O Daksha, here is the daughter of Prajapati Panchajana, who is named Asikni. Do you accept her as your bride. Following the duties of having conjugal relations with your wife you will be able to raise countless offspring in that righteous lady. Through my energy of illusion your succeeding created beings linking themselves with their wives shall beget themselves as offspring and collect articles for my worship.

The auspicious Sukadeva said :—Having addressed Daksha the aforesaid speech the Reverend Lord Sri Hari, origin of the entire universe, disappeared as an article attained in a dream. (49—54).

CHAPTER V

DAKSHA'S CURSE ON NARADA

The auspicious Sukadeva said :—Prajapati Daksha, growing up in energy and power through the grace of Lord Vishnu, begat an *ajuta* sons known by the general name of Haryaswa on the daughter of Panchajana Asikni. O king (Parikshit), all those ten thousand sons of Prajapati Daksha were of the same nature and had the same ways. On Prajapati Daksha having asked his said sons to procreate progeny, they went away towards the West. In the Western side there is a lake named *Narayanasara*, situated at the confluence of the great river Sindhu and the sea, the said river discharging its large volume of water into the said sea. That holy place of confluence was frequented by mighty ascetics and the Siddhas. On going to this holy bathing place,

the Haryaswas touched its water, and immediately their hearts were purged of all impurity and they eagerly wished to practise the processes pertaining to the *Paramahansa* mode of asceticism. Directed by their father to beget offspring, they engaged themselves in practising fierce austerities. It came to pass that one day the divine sage Narada saw the Haryaswas thus engaged in hard penances with a view to procreating progeny. Thereupon the said divine sage addressed them as follows :—

"Alas ! Ye Haryaswas ! Ye protectors of the world, Ye are boys, Ye wish to create beings without having in the first instance attained to a knowledge of the extremities of the earth. It is a matter of great regret that you are doing penances for nothing. (1—6).

"There is a kingdom where lives only a single individual. There is a cave wherefrom no one (within it) has ever come forth ; there is a female being of many forms ; and there is a male being who is the husband of a harlot. There is a river which flows in both directions ; there is a house of twenty-five substances ; there is a swan furnished with feathers of variegated colour ; and there is a substance moving of itself and comprised of a razor and thunder-bolt.

"Without previously knowing these and the detailed nature of your father's command in this connection, your father having knowledge of all, what would you do about your father's order for procreating progeny ?"

On hearing the above speech of the celestial saint (Narada) fraught with recondite import, the Haryaswas discussed the matter among themselves by dint of the natural judgment of their intellect. Their inference was on the following lines :—

"*Bhumi* (earth has been rendered here as Bhumi) means the receptacle ; and for this reason this huge body is called *Jiva* (a creature), and this body is the cause of the bondage of the soul. Without at first seeing the end of this, what will be the consequence of committing acts inimical to emancipation ? Without knowing God, who is the witness of everything, who has no support save what He finds in Himself, who Himself is the container of Himself, and who is unborn ; and without resting the mind upon Him, what good can one reap by performing vain actions ? (7—12).

"One who finds Himself merged in Brahma who is res-

plendence Himself has not to come back like one who is in the *Patala* (the nether regions). Without knowing Him, what avail is in seeking transitory heaven through the merits of one's acts ? One's own intelligence which is as infatuating as an uncontrolled wife is fraught with the principle of energy and other attributes. Without rising above it, what good is reaped by a person by performing acts restlessly ? Of what avail are acts performed without any proper regard to one who does not know Him, whose good future has been marred, so to say, by the influence of the illusive spirit, and who like the husband of a wicked female allows himself to be ruled over by that spirit of illusion in the paths of happiness and misery ?

"In this world, the spirit of illusion which creates and destroys, is verily like a river coursing in opposite directions. Although asceticism and learning are its continents, yet to baffle their good action, anger, egoism and other passions are powerfully arrayed near by. Of what avail are acts performed though the illusive spirit to him who deprived of his good sense by that evil influence of illusion, does not ponder over the true character of that river ? The Purusha who stays on the heart (the *antaraminy*) is the wonderful stay of the five and twenty *Tatwas*. He presides over cause and effect. Of what avail are separate acts to him who does not know that Being ?

"In the science of evidence, God is consciousness and inertia ; so that He is like a swan. This science points out that the acts lead respectively to bondage and emancipation ; consequently the terms of that science are varied. Of what avail are the external acts to him who acts contrary to this science ? (13—18).

"The thing you mentioned as being made of a razor and the levin and as going of itself, is the extremely sharp wheel of *Kala* (*Kalachakra*), which works spontaneously. This wheel draws this entire universe. Therefore this is separate. Of what avail are unrighteous and interested acts to him who does not know this wheel ? Knowledge is our father ; for that is the cause of re-birth. The injunctions of knowledge lead to inaction.

"What person can engage himself in creative acts, putting his faith in the way of action fraught with attributes, without knowing those injunctions of Sastras ?"

Thereupon the illustrious Sukadeva said :—O king ! Having known this as certain the Haryaswas with one mind, saluting

the divine sage Narada, and going round him as a mark of respect, went by the way wherefrom no one ever returns. Narada, however, on his part, continued his rambles fixing his mind upon the lotus-feet of Hrishikesha, who is Absolute Brahman in the form of sound.

After some time, on hearing that his sons endued with excellent nature have been so destroyed through the instrumentality of Narada, Prajapati Daksha was exceedingly aggrieved; for the loss of worthy sons is the spring of sorrow. Thereupon having been consoled by Brahma, Prajapati Daksha again begat on his wife Asikni (the daughter of Panchajana) one thousand sons generally named as Savalaswas. (19—24).

On being desired by their father (Prajapati Daksha) to create progeny, those one thousand sons (Savalaswas) also observing austere vows went to the aforesaid lake named Narayanasara where their brothers (Haryaswas) had been successful in asceticism. On touching the holy waters of the said lake, they had their sins washed away, and their minds were purified. Then reciting the sacred *Para Brahma* Mantra (the formula OM), they entered upon rigid austerities. They passed several months living on water only, and some months on air only; and reciting the following *mantras* they began to adore the Lord of Mantras:—

"Let us meditate upon Him who is the Supreme Person; who is the high-souled Narayana, and who assumes the form of *Paramahansa*."

Sukadeva said:—O king of kings (Parikshit)! The Savalaswas were thus engaged in hard austerities with a view to creating progeny, when one day the celestial saint (Devarshi) Narada arrived before them. On coming to the Savalaswas, the divine sage Narada addressed them the identical words of subtle import that he had formerly addressed to their elder brothers Haryaswas.

Narada said:—"Ye generous ones! Ye fond of thy brothers! Do ye listen to the words of wisdom which I speak to you. Being attached to your elder brothers, do ye also follow their footsteps. (25—30).

"That person who walks on the excellent path trod upon by his brothers hath righteousness for his friend. The Maruts who love their brothers passionately enjoy his company."

Having addressed the Savalaswas as aforesaid, Narada of unfailing insight departed from that place. Thereupon the

Savalaswas also on their part followed the path of their elder brothers (the Haryaswas). They went by the excellent and auspicious path towards the West, and like a night that has been spent, they did not return.

At this time Prajapati Daksha saw before him various omens and he heard that Narada had destroyed these one thousand sons also as before. Therefore he became verily aggrieved and felt immensely angry with Narada. Just at that time Prajapati Daksha saw Narada before him and trembling in rage he addressed the following angry words to him.

The auspicious Prajapati Daksha said :—"Ah ! Although I see you in the garb of a pious one, yet you are really not pious, because you have advised my sons the path of *Bhikshus*, even though they were attached to their respective duties. Is this becoming of a pious person ? (31—36).

"Oh thou wretched one ! Thou hast married the welfare of my illustrious sons in both the worlds had not yet discharged their three debts, nor had they still then ascertained the duties that they should perform.

"Oh shameless one ! Thou art most cruel. Thou disturbest the hearts of youths. O shameless wretch ! How dost thou ranges amongst the courtiers of Lord Sri Hari, robbing Him of His holy renown. Those devoted to the Reverend One are ever eager to be kind to all creatures, but thou art out to destroy friendship, and sow hostilities among those who have no foes. If you think that the tie of affection will be severed by quiescence of desire, then you who are devoid of knowledge and will not be able to bring dispassion by this false means to men's hearts. Unless a man feels worldly miseries, he cannot understand its sharpness. The dispassion which he learns by his own perception (of the worldly miseries) cannot be actually obtained by his intelligent imagination (in mind) under the instruction by others. But although thou hast rendered this evil offence to us, who are honest, who do not know how to do wrong, and who lead the life of honest house-holders, we for all that forgive thy offence. O severer of the binding of the son to the father ! Thou wilt never receive the regard of folks in consequence of their having destroyed our region which is obtained by begetting offspring."

The auspicious Sukadeva said :—Narada, the beloved of the pious, accepted all this saying, "Be it so." This is the virtue of the pious. God Himself is Forbearance. (37—44).

CHAPTER VI

THE DESCRIPTION OF PROGENY OF DAKSHA'S SIXTY DAUGHTERS

The auspicious Sukadeva said :—O king (Parikshit) ! Thereafter at the desire of the creator Brahma, Prajapati Daksha begat sixty daughters on his wife Asikni. Those sixty daughters, loved their father devotedly. Out of the said sixty daughters, Daksha conferred ten Dharma, thirteen on Kasyapa, twenty-seven on the Moon, two each on Bhuta, Angira, Krisaswa, and the remaining four he conferred on *Tarkshya*. Listen to me as I mention the names of Daksha's daughters with their sons and grand-sons who have filled the earth.

The names of the ten daughters of Daksha who were wedded by Dharma (the god of piety), are Bhanu, Lamva, Kakud, Yami, Viswa, Sadhya, Maruttwati, Vasu, Muhurta and Sankalpa.

O king ! Do you now hear from me an account of the descendants of those ten daughters of Daksha. The son of Bhanu is Devarshabha, whose son is named Indrasena. Lamva gave birth to a son Vidyota by name, whose offsprings are the clouds. Kakuda gave birth to a son who is named Sankata, whose son is that Kikata who generated all the celestials proud of their earthly citadels. The son born on Yami is named Swarga, who begat Nandi. (1—6).

The sons of Viswa are the Viswadevas, who are styled by the people as sonless. The sons of *Sadhya* are the Sadhyas whose son is Arthasiddhi. Maruttwati had two sons, who are named Marutwan and Jayanta. The said Jayanta was born with a portion of the energy of Vasudeva, and hence the people know him as Upendra. Muhurta brought forth the deities designated as *Mauhurtikas*. Those *Mauhurtikas* confer on people the fruits that appertain to their respective seasons. The son of Sankalpa is named Sankalpa, who is known as the progenitor of Kama.

The sons of Vasu are the eight Vasus. Do you hear from me their names ? These are Drona, Prana, Dhruva, Arka, Agni, Dosha, Vastu and Vibhavasu. The wife of Drona is Abhimati who brought forth Harsha, Soka, Bhaya, etc. The wife of Prana is Urjjaswati who gave birth to three sons named Saha, Aiyu and Purajava. Dhruva's wife is named Dharani who gave birth to the various cities. (7—12).

The wife of Arka was Vasana, on whom he begat Tarsha (Desire) and other sons. The wife of the Vasu named Agni was Dhara, who gave birth to Dravinaka and many other sons, and who also gave birth to Skanda. That Skanda is also known as the son of Krittika. Visakha, etc., owe their origin to Skanda. The wife of Dosha is Sarvari, who gives birth to Sisumara, who was a portion of Hari.

The wife of Vastu is Angirasi, who brought forth Viswakarma, the master of handicrafts. Viswakarma begat the Muni known as Chakshusha, whose sons are the Viswas and the Sadhyas. The wife of Vibhavasu is Usha. She gave birth to three sons named Vyustha, Rochisha and Atapa. Of the three Atapa begat Panchayama which keeps people awake and engaged in their different tasks. Bhuta on his wife Swarupa begat *Kotis* (crores) of Rudras, whose names are Raivata, Aja, Bhava, Bhima, Bama, Ugra, Vrishakapi, Ajaikapada, Ahivradhna, Vaburupa and Mahan, etc. The said Bhuta also begat on his other wife the terrible followers of the Rudras. (13—18).

Prajapati Angirasa had two wives named as *Swadha* and *Sati*. Of these two, Swadha bore the ancestral manes (Pitris) as her offspring ; and Sati bore as her son the Veda named Atharvangirasa. Krisaswa on his wife named Archi, begat Dhumaketu ; and on his other wife named Dhishana, Krisaswa begat Vedasira, Devala, Vayuns and Manu. The wives of Tarkshya are named Vinata, Kadru, Patangi and Yamini. Of these Patangi brought forth the birds, and Yamini the locusts. Vinata brought forth two sons named Garuda and Aruna. Of them Garuda was the celebrated carrier of lord Sri Hari and Aruna the charioteer of the Sun-god. Kadru bore innumerable Nagas (Snakes).

O Bharata ! The wives of the Moon are Krittika and the other stars. Having been attacked with Phthisis as consequence of Daksha's curse, the Moon failed to beget child on them (the said stars as wives). But subsequently gratifying Prajapati Daksha, the Moon gained phases which wane in the dark fortnight. (18—23).

O king ! Now listen to the auspicious names of the wives of Kasyapa,—the generatrix of the people and from whom this world has evolved. The names are Aditi, Diti, Danu, Kashtha, Shurasha, Ila, Muni, Krodhavasa, Tamra, Surabhi, Sarama and Timi.

O king! Of these Timi gave birth to the aquatic animals. The offspring of Sarama are the beasts of prey. The offspring of Surabhi are the buffalo, the cow, and other beasts with divided hoofs. The offspring of Tamra are the hawks, the vultures and other birds. O king! The offspring of Muni are the Apsaras. The offspring of Krodhavasa are Dandas, Sukas, the serpents, etc. The offspring of Ila are the trees, and those of Surasha are the Rakshasas. The offspring of Arista are the Gandharvas; and those of Kastha are the whole-hoofed beasts. Danu gave birth to one and sixty children. Their names are Dwimurddha, Samvara, Arishta, Hayagriva, Vibhavasu, Ayamukha, Sankusira, Swarbhanu, Kapila, Aruna, Pulama, Vrishaparva, Ekachakra, Anutapan, Dhumrakesha, Virupaksha, Viprachitti, and Durjaya.

O king! It is said that Namuchi married Suprabha, the daughter of Swarbhanu; and the powerful Jajati, the son of Nahusha, married Sarmistha, the daughter of Vrishaparva. Vaishyanara had four handsome daughters, who were named Upadanavi, Hayashira, Puloma and Kalaka. O king! Hiranyaksha married Upadanavi and Kratu married Hayashira. Now, the adorable Prajapati Kasyapa, having been directed by Brahma, married Puloma and Kalaka, the two daughters of Vaishyanara. The Pulomas and the Kalakeyas were the war-like Danavas.

O king! Your grandfather (Arjuna), who performed th favourite work of Indra, having gone to heaven alone killed sixty thousand of the Kalakeyas who were destroyers of Yajnas (sacrifices). Viprachitti begat one hundred and one sons on Singhika. Of these one hundred are the hundred Ketus and Rahu, the eldest of them. All of them were made planets. (24—37).

O king! Now hear in detail the description of the dynasty of Aditi, in which the all-pervading God Narayana incarnated a portion of Himself. Now Vivaswan, Aryyama, Pusa, Twastha, Savita, Bhaja, Dhata, Vidhata, Varuna, Mitra, Sakra, Urukrama were the sons of Aditi. From Vivaswan, Sangna gave birth to a Manu named Sraddhadeva, and to Yamadeva and Yamuna who were twins. This Sangna, assuming her birth on this Earth in the form of Baraba, also gave birth to the Aswini Kumaras who were twin brothers. Then Chhaya had two sons Shanaischara and Savarni, and a daughter named Tapati who accepted Samvarana as her husband.

Matrika was the wife of Aryyama. They had sons, who were versed in spiritual wisdom, from amongst whom Brahma raised the human race. Pushya was childless and used to eat grounded articles, who having laughed at Siva with his teeth displayed prominently, the lord Siva getting wrathful at Daksha, got his teeth broken in his former life. The girl named Rochana, the daughter of a Daitya, was the wife of Tashta. From them were born the powerful Sannivesa and Viswarupa. Though this Viswarupa was a nephew to the race of Daityas, the deities appointed him (Viswarupa) as their spiritual preceptor, when they were abandoned by their preceptor Vrihaspati who had been treated disrespectfully by them. (38—45).

CHAPTER VII

THE DEITIES APPOINT VISWARUPA AS SPIRITUAL PRECEPTOR

The auspicious king Parikshit enquired saying :—Oh thou adorable one ! Do thou be pleased to tell me as to why the celestials were forsaken by their own preceptor, and what was the guilt of the disciples in respect of their preceptor.

In reply to the king, the auspicious Vadarayani (Sukadeva) said :—O king ! (Indra) Strayed from the path of virtue by the maddening influence of the wealth of the three worlds. One day being surrounded by Maruts, Vasus, Rudras, Adityas, Ribhus, Viswadevas, Sadhyas and Nasatyas (Aswini Kumara), the celestial king Indra was seated on a resplendent throne in the midst of the assembly. O Bharata ! A yellowish white umbrella, as charming as the luner disc, was resting over Indra's crown ; and in front of the throne in the assembly Siddhas, Charanas, Gandharvas, Munis who are the worshippers of Brahma, Vidyadharas, Apsaras, Kinnaras, Patangas (birds) and Uragas (reptiles) were in attendance and chanting hymns. The Gandharvas surrounding Indra were pouring out most exquisite melodies. The celestial king (Indra) was furnished with fans, chowris and other royal insignias, and was looking brilliant with his consort, Pauloma (Sachi, Indra's wife) occupying half of the throne with him (Indra). At this time there came in Brihaspati, the spiritual preceptor of Indra and of the other celestials as well. But Indra did not rise from his seat on the throne to salute him (Vrihaspati, the spiritual preceptor of the celestials),

which was against the usual practice. Though Indra saw the Vachaspati (Vrihaspati), a Muni of superior order, whom the gods as well as the Asuras respectfully salute, come to the assembly, he did not stir from his throne to show him respect. (1—8).

At this the powerful and wise Angirasa (Vrihaspati) abruptly left the court, and conscious of the intoxication from wealth (in Indra) silently repaired to his own home. Thereupon instantly Indra became conscious of so having neglected his spiritual preceptor (Vrihaspati), and he then blamed himself in the midst of the assembly for committing such a wrong.

Indra said :—"Ah ! What matter of great regret ! I have been a fool in acting so wrongly. I have due to the pride of my wealth disregarded my preceptor in the court. What wise man will hereafter covet the wealth even of the three worlds, which has today made me, the lord of even the gods, follow the ways of the Asuras ? The elders who say that one seated on the exalted throne, should not rise (to welcome another) do not know the prescription of the true pious order (Dharma). They themselves fall into the abyss of darkness of sin and at the same time lead others unto immoral ways. Those who believe in them sink like the raft made of stone. (9—14).

However, now I must, being sincere, and touching his (Vrihaspati's) feet with my head, propitiate the preceptor of the gods, who is a Brahmana and of unfathomable intellect. When Indra was thinking in this way, the powerful Vrihaspati slipped out of his house and made himself invisible by powerful illusion caused by his high spiritual powers.

The powerful Indra accompanied by the other gods searched everywhere with their own eyes and also through meditation ; but they could not get any trace of their preceptor and consequently they could not attain to peace and happiness in their mind.

Just on hearing of this incident, the evil-spirited Asuras, inimical to the gods, with the sanction of their preceptor Ushanash (Sukracharyya), attacked the gods in heaven. The sharp arrows darted by the Asuras, pierced the heads, thigh, arms and other limbs of the gods. Thereupon the gods with Indra in front of them with their heads bent down in shame sought the protection of Brahma. (15—19).

The powerful self-created Ajah (Brahma), on seeing the gods so worsted took pity on them and compassionately addressed them as follows :—

The auspicious Brahma said :—"Alas, O gods, Ye have perpetrated a great wrong as you have not saluted the impassionate Brahmana (Vrihaspati) who is imbued with the spirit of Brahman, forming the cause of your wealth. O gods ! This your defeat, although you are powerful, from enemies who were getting weaker for dissensions and fights amongst themselves, is owing to that transgression. O Indra ! Your enemies grew weaker for disregarding their preceptor (Sukracharyya); but they having thereafter duly worshipped and propitiated their preceptor (Kavya ; Sukracharyya) with great devotion, have once again been thriving greatly. The worshippers of Bhrigu (the Daityas) are now even capable of forcibly taking my place of abode (Brahmaloka). Those disciples of Bhrigu have now become invincible ; they do not even shrink from heavenly powers to confront. Those kings who are devoted unto the Brahmanas, Govinda (Sri Hari) and cows are never unlucky.

Therefore, you should without any delay approach and worship reverentially Viswarupa, the illustrious son of Tastra who is a Brahmana, a great ascetic, and who has completely subdued his passions. If you will make allowance for his past actions in favour of the Asuras, and if you are able to please him with worships, then he will grant your prayer. (20—25).

The auspicious Sukadeva said :—Having been thus addressed to by Brahma, Indra and the other gods became relieved of their anxiety and they then went to Viswarupa, the son of Tastra, and gracing him with best respects they addressed him as follows :—

The auspicious gods said :—"O Brahmana ! We are come to your holy hermitage as your guests. My good betide thee. O child ! Be thou pleased to accomplish that desire of your ancestors which would serve their present good. It is the cardinal duty of all good sons to serve their fathers ; not to speak of the ascetics, to serve the fathers is the duty of all sons having sons of their own. The preceptor is the emblem of the Vedas. The father is the emblem of Prajapati. The brothers are the emblem of Indra ; and the mother is the direct manifestation of the body of the Earth. The sister is the emblem of kindness,

the guest is the direct emblem of Dharma (the god of piety). The visitor is the emblem of Agni (the god of fire), and all the created beings and things represent manifestation of God.

"Therefore, O child, do thou removing by virtue of your asceticism, the pains of your afflicted ancestors consequent upon their defeat from the enemies, and thus carry out their wishes. We appoint you, who are a Brahmana imbued with the spirit of Brahmana, as our preceptor, so that we may completely defeat our enemies by dint of your prowess. Salutation at the feet of one even younger in age, made for some purpose, is by no means to be condemned. Age is the cause of superiority only in matters other than Veda-jnana (knowledge of Vedas). (26—33).

The auspicious Sukadeva said :—Having been so invited by the gods to be their preceptor, the said Rishi Viswarupa of great spiritual merit was highly pleased and he addressed the gods in gentle words as follows :—

"O ye gods ! Although priestship is censured by the pious ones, inasmuch as it destroys the superhuman power resulting from the study and observance of the Vedas,—yet, O gods, how can your disciple, such as I am, refuse the request of the Lokapalas, for that is denoted by the import of the word disciple.

"O Paramount Powers ! To those who are indigent the collection of food grains scattered on the field the grains lying scattered in the market places though noticed by their owners, constitute wealth. How can I, who have been performing my duties and rites depending upon such a source of wealth, now undertake to perform the blamable priestism which may be gladdening to the ignorant. Nevertheless, I shall not refuse to comply with such a simple request of yours, who are the venerable gods. Rather, I shall fulfil all your requests with my whole heart and all my resources."

The auspicious Vadarayani (Sukadeva) said :—The illustrious Viswarupa of great spiritual powers, having thus pledged his words to the gods, and on being appointed as their preceptor, set himself to the performance of the avowed duties of priesthood with great earnestness. Now the prosperity of the enemies of gods was being protected by the *Mantra* given by Ushanasha (Sukracharyya). The powerful Viswarupa dispossessing the Asuras of the said *Mantra* by means of knowledge imparted by Vishnu, gave it over to Mohendra (Indra). The said noble-minded

Viswarupa taught that science to Indra by means of which the powerful thousand-eyed one (Indra who had one thousand eyes all over his body) defeated the protected army of the powerful Asuras. (34—40).

CHAPTER VIII

INDRA CONQUERS THE DANAVAS

The king Parikshit enquired :—O thou adorable one! Do thou be pleased to tell me of that protective *Mantra* pregnant with the spirit of Narayana (the Reverend One), by means of which the thousand-eyed Indra defeated, as though it were a play thing, the protected and powerful army of the enemy (the Asuras) together with their followers, and thereafter enjoyed the wealth of the three worlds. Do thou be pleased to tell me also how Indra, being protected by the said protective *Mantra* (Kavacha), defeated the armed and powerful enemies in battle.

The auspicious Sukadeva said :—Now, listen with concentrated attention, to the description of the *Kavacha* known by the name of Narayana-Kavacha, as given by *Tastra* (Viswarupa), who was appointed as priest to Mohendra (Indra) who enquired about it.

Viswarupa said :—In case of approaching danger, one should use the *Kavacha*, pregnant with the spirit of Narayana, after having washed his hands, feet and mouth. He should have the sacrificial Kusagrass in his hand, should sit with his face turned towards the north, should perform with chanting of the eight lettered *mantra* (ॐ नमो नारायणाय). Begin *nyasha* with the syllable *Om* at the following limbs of the body, in their order, viz, feet, knees, thighs, belly, heart, breast, face and head and then proceed similarly with each syllable of the *mantra* one by one in the order in which they occur. The *Nyasha* however may be commenced from the head instead of from the feet (This is *Anganyasha*). (1—6).

Then he should perform nyasha with the mantra (ॐ विश्वं वे नमः Om Vishnavey Nama). Begin *Nyasha* with the letter ॐ on the heart ; the syllable *Vi* on the head ; the syllable *Sha* between the eye-brows ; the syllable *Na* on the lock of hair on the crown of the head ; the syllable *Vey* on the eyes ; and *Na* on all the various joints of the body. Then the learned ones should,

having meditated on the syllable *Ma* as the weapon, assume the image of the *Mantra* itself, and then to the said Mantra should be joined the *Visarga* and supplemented by the word *Phat*, and then assigned to all the various quarters of the universe ; and the whole then supplemented by the *Mantra—Om Vishnavey Nama*.

Then the *Sadhaka* (the devotee) should meditate on the Supreme Soul (the Absolute God) who is possessed of the six attributes and is the object of all meditation. He should then chant this *Mantra* which is the very image of wisdom, energy and spiritual excellence :—*Om*, may lord Sri Hari with His lotus-feet resting on the back of the celebrated king of birds (Garuda), —the lord who has eight hands and is possessed of eight attributes (e. g. *anima*, *laghima*, etc.), who is equipped with conch, discus, mace, scimitar, bow, arrow, shield and noose,—fully protect me and all that is mine. (7—12).

"May the lord Sri Hari, in the image of Fish, protect me in the womb of waters from the mischievous and terrible aquatic animals, who are the noose of Varuna, so to say. May the Reverend One, who assumed through the power of illusion the form of a *Vamana* (a dwarf) and who traversed all over the three worlds in three steps, to the utter discomfiture of the Daitya king Vali,—protect me on the lands. May the Supreme Lord in the name of Viswarupa and Bamana (Trivikrama),—protect me in the etherial space. May the Almighty Lord in the powerful Nrisinha form, who is the enemy of the king of all Asuras taken collectively, whose loud and violent laughter reverberates in the etherial space and causes miscarriage in the pregnant women,—protect me in the critical moments, forests and battle-fields.

"May the Reverend One in the form of Varaha, who is representation of Yajna (sacrifice), and who raised up the earth by his tusk,—protect me on the roads. May Rama, the son of Jamadagni, protect me on the mountain peaks, and the elder brother of Bharata (Rama) along with Lakshmana protect me in foreign countries away from home.

"In the same way, may lord Narayana keep me above the influence of evil deeds of every description and also from all sorts of pride and inadvertence. May Dattatreya who is the lord of Yogas, save me from all sorts of fall from Yoga enterprises ; and may Kapila, the conquerer of the influence of attributes, protect

me from the bondage of repeated births as a result of actions performed by me. May Sanat Kumara protect me from the influence of passions ; may Hayagriva protect me from being disrespectful unto the gods on the way ; and may the foremost of the Divine sages (*Devarshisrestha*) protect me from the defects in worshipping the gods ; and may Lord Sri Hari who assumed the form of a tortoise (*Kurma*) to support the mountain Mandara at the time of the churning of the ocean protect me from the innumerable hells.

"May the ever adorable Dhanwantari keep me free from bad diet. May the auspicious Prajapati Rishabha who has subdued his passions, save me from apprehension arising from conflict of the opposites. May Yajna protect me from the calumny of people, Valabhadra from pestilence, and may Ahindra, the king of serpents, protect me from the ever angry and cruel serpents. (13—18).

"May the adorable Dwaipayana save me from the evil influence of spiritual ignorance ; Buddha from the short-comings of the wicked ; may Kalki, who would incarnate himself for the protection of Dharma from the evil influence of *Kali*, protect me at the time of dissolution of the Kali Yuga. May the Divine Keshava protect me by his mace at the early dawn of three *muhurtas*. May Lord Govinda, the holder of flute, protect me during the next three *Muhurtas*, the period of that time known as *Sangava* (a division of morning time). May the supremely powerful Lord Narayana protect me throughout the whole of the early hours of the day before noon. May Lord Vishnu, the holder of the discus (Sudarsana-Chakra) protect me throughout the whole period of noon. May the God who killed the powerful Daitya Madhu, and who is a holder of a fierce bow, protect me during the whole of the afternoon. May Madhava who is identical with the trinity (Brahma, Vishnu and Maheswara) protect me during the evening. May the auspicious Hrishikesha protect me during the early hours of the night before the mid-night. May the reverend lotus-navelled God protect me in the dead of night. May the God resplendent with the brilliant *Srivatsa* mark protect me after the dead of night. May the auspicious Janarddana with sword in hand protect me before the break of day. May the Lord Damodara save me at the time of twilight. May the adorable Lord Visweswara, who is the very

image of Time (*Kala*), protect me at the break of day. Oh, Let the rapidly whirling discus whose circumference is pointed and sharp as the fire blazing at the end of a Yuga, being employed by Bhagavan (the Reverend One ; God) burn forthwith the army of the enemy, as fire, the friend of air, burns the hay. Oh mace ! whose sparks are tremendous as the thunder-bolt, thou art favourite of the invincible, and therefore do thou smash most certainly the Kusmandas, Vinayakas, Sakshas, Rakshashas, the ghosts, the *pretas*, and the Grahas (planets). (19—24).

"Oh Panchajanya, the greatest of the conches ! Thou dost make the most fearful sound and thou being sounded by Lord Srikrishna, causeth the heart of the enemies to tremble, melt, as it were, the terrible-looking Rakshasas, Pramathas, Pishachas, Ghosts, Pretas, Vipragrahas (Brahma-Rakshashas) and others. Oh the best of sword ! Having the sharpest edge, do thou pierce, being applied by God, the army of my enemy. Oh shield ! Carrying a hundred moons on its disc, do thou cover up the eyes of the sinful enemies, and do thou also take away the eyes of those who cast acrimonious look. May the fear that we have had from the Grahas, Ketus, Men, Reptiles, the animals having teeth, ghosts, and from sins, as also from those who are bar to our prosperity, get destroyed by the chanting and eulogising the holy name and form of the Reverend One (Bhagavan). May the adorable lord entitled Viswaksena, who is praised in high terms by Garuda and in the hymns of *Samaveda*, protect us by his own names from all sorts of dangers. May Bhagaban's names, forms, conveyance, carriers, weapons and the chief followers protect our understanding, organs of sense, mind and soul from all kinds of dangers. (25—30).

"Therefore, the matter and the spirit, (being modes of Bhagavan (God), may all our miseries get destroyed by the said Omnipresent and All-pervading God. May the Omniscient, All pervading God, who although not separable from those who meditate on Him with concentration of soul, assumes by His *Maya* the attributes called ornaments, weapons and forms, which bear His evidence, protect us at all times and places by all His manifestations. May the adorable Narasinha, whose power surpasses that of any other kings, protect us on all sides, above and below, within and without, and remove the fear from men.

"Oh Mohendra ! This is the Kavacha (armour) which is

imbued with the spirit of Reverend Narayana; being armed with you will be able to defeat forthwith the leaders of the Asuras. Even he who is seen, or touched with feet by one who carries this *Kavacha* gets instantaneously relieved of fear." (31-36)

Therefore he who holds this *Kavacha* has never any fear from kings, robbers, Grahas (planets) as well as from diseases, etc.

In olden times in a desert, one Brahmana of the Kusika race, holding this charm, gave up his body in a state of Yoga. Once on a time, Chitraratha, the King of the Gandharvas, accompanied by his wives went over to the spot where the said Brahmana of the Kusika-race had renounced his body. Suddenly down fell his chariot topsy-turvy from the sky. Thereupon Chitraratha, the said Gandharva-king, at the direction of a celebrated Muni named Valakhilya, collected the bone of the said Brahmana and having immerging them and bathing himself in the sacred waters of the river Saraswati,—that Gandharva-king repaired with great amazement to his own home. He who hears, in proper time, of this *Kavacha* and he who holds this in great reverence is saluted by all creatures, and he gets rid of all sorts of fears.

Satakratu (Indra) having obtained this charm from Viswarupa, enjoyed the wealth of the three worlds, after defeating the Asuras in battle. (37—42).

CHAPTER IX

THE ORIGIN OF VRITRASURA

The auspicious Sukadeva said :—O Bharata ! I have heard that the said Rishi Viswarupa had three heads ; one to drink the *Soma* juice, one to drink wines, and the third one to take rice. Oh king ! The said Viswarupa, whose ancestors were gods, used to offer the gods with humility at Yajna ceremonies their respective portions of clarified butter in loud voice and openly. The said Viswarupa, for his great affection towards his mother, who was of Asura extraction, used to offer privately while performing Yajna ceremonies, to the Asuras a portion of clarified butter. The king of the gods (Indra) detected the said act of treachery of Viswarupa, an act that amounted to despising the gods. Thereupon, in great anxiety and apprehension from him,

the king of gods cut off without delay and in anger the heads of Viswarupa. One of the heads of Viswarupa which used to drink *Soma* juice became, after it was so cut off by Indra, *Chataka* (a bird of that name ; *Cuculus Melanolencus*) ; the head that used to drink wines became sparrow ; and the other head which took rice became pheasant. Though he (Indra) being the foremost of the gods was able to avert the sin consequent upon killing a Brahmana, yet he accepted the sin in the cavity of his palms as an admission of his guilt.

Thereafter Indra, to avoid being censured by creatures, divided after a year the said sin into four parts and gave each share over to earth, water, tree and women. The earth having been gratified by Indra with a boon that her gaps and depressions would be naturally filled up, accepted one-fourth part of the said sin ; the trees accepted one-fourth part of that sin, on being granted the boon that they would sprout up again from the trunk ; hence the sin caused by killing a Brahmana is manifest in the trees in the shape of their juice. The women accepted the one-fourth part of the said sin in consideration of the boon granted by Indra of being able to indulge in the gratification of passion at all times. On account of this the sin is manifest in the females every month in the shape of menstruation. The water took the remaining one-fourth part of the sin in consideration of the boon of being able to get mixed with everything ; and the sin is thrown out and purged by water in the bubbles and foams.

Viswarupa having been so killed, his father *Tastra* became very angry with Indra and he performed a Yajna ceremony to raise up thereby an enemy to kill Indra ; and in that sacrificial performance the said Tastra prayed saying :—"Oh, thou *Indra-Satru*, (enemy of Indra) ! May you grow and kill the enemy without delay. (It is so current that the said Muni Tastra had in his burning anger pronounced the world *Indrasatru* in such a way that it meant one whose enemy is Indra instead of conveying the desired meaning of being the enemy of Indra). As a rusult of the sacrifice of Tastra there arose from amidst the sacrificial fire for cooking the rice (for the benefit of the ancestral manes) a terrible-looking Asura who appeared like the destroyer of human beings at the termination of a Yuga. The daily growth of that Asura fully measured the flight of an arrow. (1—13).

The Asura looked like the clouds in the evening sky. His

beard were like the flames of heated copper. His eyes were as terrible as the meridian sun. He placed himself, as it were between the Earth and the Heavens like a blazing trident. He was dancing and causing with his feet the Earth to tremble. He was drinking, as it were, the whole atmosphere with his mouth, deep as the mountain cave. He was licking the stars as it were, with his tongue. He seemed to devour the three worlds. He was frequently yawning showing his large fearful teeth. On seeing him people got frightened and began to run away in all directions. The form which covered up these *lokas* as a result of hard austerities practised by Trastra is known as Vritra. It is most terrible and sinful. The most excellent gods with all their followers pursued him and darted at him their respective divine weapons; but the said Vritra devoured the weapons, every one of them. Thereat all the gods whose power was clouded, became very sad and astonished; and then they began to pray to the Omniscient First Cause with purity and concentration of mind. (14—19).

The auspicious gods said :—May our protection emanate from the Supreme God, to whom this destroyer, to whom air, water, fire, sky (the elements), the three worlds (composed of those elements), Brahma and gods, and we ourselves offer sacrifices out of fear, is in constant dread. He who seeks protection from a source other than the Supreme God who is free from pride and passions, whose desires have been gratified, who is contented with self-knowledge only, is a fool, and resembles one who aspires to cross the ocean with the help of the tail of a dog. Verily will the God, who assumed the image of fish, and to whose horns on the thigh Manu fastened this Earth which was his boat and got over his dangers, protect us from our great apprehensions from *Tastra*. May that Supreme God be our protector, who in primaeval days saved even the self-create (Brahma) from the apprehension of falling from the lotus, the one that sprung from the navel of Vishnu, into the waters at the destruction of the world, which was surged with terrible waves produced by high wind.

May the Supreme God protect us, who has created us by His own *Maya*, and by whose grace we have created the world. May that Reverend One protect us, whose true image, though He has revealed Himself, we who believe in different gods, cannot see. May the Great God protect us, who incarnates Himself in

different ages amongst the gods, ascetics, mankind and lower animals to save us, whom He identifies with His self, when we are ground by enemies. Let us all then go to seek the protection of the Supreme Lord, the Principal Being, from whom this universe has evolved, and who is worthy of being taken protection of. He is lofty-minded. May He bestow on us our welfare. (20—27).

The auspicious Sukadeva said :—Oh Maharaja ! On the western side of the gods who were praying as aforesaid, there appeared Vishnu, the holder of the conch, discus and mace. Oh king ! Thereupon the gods who were overwhelmed with joy at seeing Him present before their eyes,—the lord who was being served by sixteen followers resembling the lord Himself in every way but had not the *Srivatsa* mark and *Kaustubha* gem, and whose eyes were as beautiful as the autumnal lotus in full bloom, —fell down on the ground and prostrated before Him. And after so bowing down unto Him with their heads, the gods on rising up forthwith began to pray again as follows :—

The gods said :—"Ah ! We do bow down unto You, who dartest the discus (Sudarsana Chakra) at the Asuras and kill them, who have consequently countless charming appellations, who have the power of securing us the fruits of Yajna. Oh the Supreme Protector ! Thou art the Lord of the three courses. How can we, the ignorant, conceive the state of your absolute beatitude. Oh the adorable ! Oh Narayana ! Oh Vasudeva ! Oh the First Cause ! Oh the Supreme Being ! Oh the Magnanimous ! Oh the Supreme Prosperity ! Oh the Ultimate Bliss ! Oh the eternal kindness ! Oh the only One ! Oh the Supporter of the universe ! Oh the Ruler of the Rulers ! Oh the Lord of Lakshmi ! We do again and again bow down unto Thee.

"Oh Lord ! Thou appearest at the mind's door of the devotee who has renounced the world and has subdued all his desires by abstract meditation ; whose barrier of mental darkness incident to humanity has been removed by the development of the perfection resulting from the worship of the Supreme Lord, and from self-introspection carried on with great concentration of mind, and he is consequently in enjoyment of bliss, springing from self-consciousness which state thou resemblest. Mysterious is the way of Thy sportive acts inasmuch as, though thou art devoid of all attributes, yet without any co-operation from us,

Thou createst, protectest and destroyest this universe by Thine own soul which remains unaffected by that act of creation, etc. (28—34).

"O Lord ! We are unable to conceive whether like human beings who being ushered into this world have to take, under the decrees of fate, the consequences of their good and bad deeds, thou art affected by this thine own creation, the phenomenal universe, or whether thou, who art self-contented and full of tranquility and whose understanding is undisturbed, remaineth unaffected and indifferent.

"Oh God ! The simultaneous existence of serene happiness derived from knowledge of self and introspection and that percieved through the senses is possible in thee, and there is no inconsistency in it. Thy glory is beyond conception and thy qualities are infinite ; and thou art independent. Thou art beyond the argumentation of the sophists whose mind and inclinations have become clouded by the *Sastras* (spiritual and religious texts) containing baseless scepticism, arguments, conclusion and misconception of facts. In Thee, this illusive phenomenal world has become merged. Thou art Absolute ; the two-fold manifestation of Thee, the adorable God, (one under *Maya*, and the other without it) is unknown to us ; therefore for thee, by thy suppressed *Maya*, nothing is impossible. Thou dost equally manifest thyself according to the desire of persons of right and perverted understanding like unto those who believe a piece of rope to be a serpent. Thou art existent in everything, art the Lord of everything, the Supreme and Ultimate cause of the universe, and being Omniscient thou art the cause of all the attributes, *i.e.*, from thee only evolves the creation.

"Oh Madhumathana ! How can the sages devoted to God give up serving your lotus-feet which when done removes the possibility of repeated return to this world. They have discarded the pleasure perceptible through objects of sight and hearing in consequence of the constant flow of perfect bliss in their mind which they enjoy. These foremost of sages are adept in knowledge about what is the utmost good to them. They consider their very soul as Thee, who art at the same time thy favourite and friend. Having tasted for even once only a particle of the vast ocean of nectar of your magnificence they can easily disregard the trifling sensual pleasures." (35—39).

"Oh, the soul and support of the three worlds! Thou art three-footed, three-eyed, and thine sublime spirit charms the three worlds. The Daityas and Danavas who are now having a most prosperous time are another manifestation of thy soul or self (the Great Soul). Oh the holder of the *Danda* (Sceptre)! Kill the son of Tastra, if thou so pleasest, as thou once punished them (the Asuras) by assuming by thy illusive power the form of God, Man, Beast, Fish and the combined form of Man and Beast, in proportion to their sin."

"Oh grand-father! Oh Hari! We do bow down at thy lotus-feet. Our mind has been enslaved by meditating constantly on thy lotus-feet. Thou hast made us thine own part by the evolution of thine spirit. Oh the sinless! Do thou be graciously pleased to remove the pangs of our heart by casting on us a soothing, charming and smiling glance, springing from favour and grace towards us; and also by the sweet, delighted nectarine words issuing from thy mouth.

"Oh the adorable one! Thou playest with the Heaven-born *Maya*, which is the cause of creation, existence and destruction of this whole universe. Thou art existent in the hearts of all creatures as Omniscient and all-pervading soul, and thou art also manifest outside the mind of creatures as *Prakriti*. Thou art present in the mind of the creatures according to their respective requirements of time, place and condition. Thou art the witness of the wisdom and intelligence, etc., of those creatures; and thy form is as incomprehensible as the ethereal space. Thou art the Supreme God and Supreme Soul. Therefore, Oh the adorable! What can we supplicate unto thee, as the sparks cannot represent the huge fire. Mayest thou, therefore, be pleased to fulfil that desire of us who have taken refuge under the shadow of the lotus-feet of the Supreme God,—the lotus-feet which are capable of refreshing and removing the various sins and turmoils of this world, for which desire we have approached thee. Now, Oh God! Destroy the son of Tastra, who is devouring the three worlds.

"Oh Krishna! Do thou destroy the son of Tastra who has devoured our power, arms and weapons. We do salute unto that Lord Sri Hari who is pure, whose abode is heart, who is eternal, whose praise is ennobling, who is cognisant of the processes of our mind, who is secured by the virtuous, who is guide for the

journey in this life and gives us beatific course in the life to come, if we reverentially take His protection." (40—45).

At this stage, the auspicious Sukadeva said :—Oh king, Lord Sri Hari having been thus devotedly praised by the gods and being highly delighted at heart on hearing His glories, chanted with endearing notes by the gods, addressed them as follows :—

"Oh the best of gods ! I am highly pleased with your hymn and you. The knowledge imbibed with my praise, constantly put men in mind of the nothingness of this world and its variety of enjoyments, which will foster their devotion unto me. Oh the greatest of gods ! What is difficult of attainment, when I am propitiated and gratified ? But for all that, those who know the real Divine Truth, and who are absorbed in Me, are, as it were, mad in having obtained Me, and have no hankering after other things. The ignorant persons do not know what is beneficial for themselves. Those who try to gain divine happiness from worldly things are mistaken. That person also who gives them such knowledge is mistaken. The person who himself knows divine truth does not inculcate the lesson of being immersed in worldly activities, just as the best of physicians does not allow unwholesome diet to a patient although desired by the latter. (46—50).

"Oh Devendra ! May good betide you all. Go you all to the forest of the Munis named Dadhyancha, and forthwith pray unto him for his body which has become firm and impenetrable due to austere asceticism and divine knowledge. The said Dadhyancha Muni realised the pure, supreme spiritual knowledge. That best of Munis had bestowed on the Aswini Kumaras the divine knowledge known as *Aswasira* (the head of a horse), by which they gained immortality. That Dadhyancha Muni is a Brahmana versed in the *Atharva Veda*. He gave the invincible Narayana-Kavacha to Tastra. Thereupon the said Tastra in his turn bestowed it on his Viswarupa, and you have obtained the said *Kavacha* from Viswarupa. That Dadhyancha Muni who is conversant with *Dharma* (piety) will gladly offer you his body, as being asked for by the Aswini Kumaras that Muni gave unto them that Narayana-Kavacha. With that body let the skilful Viswakarma prepare the best of weapon.

"Thereupon by virtue of the said weapon, you being developed

in my powers will then be able to kill that Daitya Vritra. After that Daitya is killed, you will regain your powers, weapons, arms and prosperity. May good betide thee. Nothing can harm them who are devoted unto me." (51—55).

CHAPTER X

INDRA'S ENCOUNTER WITH VRITRA

The auspicious Vadarayani (Suka) said :—O King ! The Reverend Lord Sri Hari, the creator of the universe, having thus instructed Indra vanished just then even in the presence of the assembled gods. Thereafter the gods headed by Indra arrived before the great Rishi Dadhyancha, who was well-versed in *Atharva Veda*, and they asked him for giving up his body to them. Oh Bharata ! Then that great Rishi having been thus asked for by the gods, felt highly gratified and with a sweet smile addressed the said celestials as follows :—

"Oh the excellent gods, perhaps you do not know the unbearable sorrow that the created bodied beings feel at death which destroys their consciousness. The creature who desires to live prize his body above everything else. Therefore, who would at all be feeling agreeable to give up his body while living, even if Lord Vishnu begs for it,—that body being deemed dearest to him in this world ?"

Thereupon the auspicious gods said :—"O Brahman ! What can they not part with for the benefit of others who wish to do good to the created, who are as magnanimous as you are, and whose acts are praised by the virtuous ? True it is that people are selfish and they do not care to know of the sorrow of others, as one would not pray for relief to anybody if he knew the inability of the prayed to grant the prayer. So, if capable of doing any good people ought not refuse to do it. (1—6).

In reply to the gods, that great Rishi said :—O ye gods ! Desirous of hearing the tenets of real religion from you, I have replied in the above manner. I will, however, sacrifice for you my body which, though most dear to me, I would have to give it up sometime. Oh lords ! The man who does not attempt to earn praise and merits by display of kindness unto the creatures by the sacrifice of this perishable body is pitied even by the immovable inorganic bodies. That is the eternal *Dharma* under

the influence of which people become pitiful at the misery of creatures, and happy at their happiness. The virtuous embrace that *Dharma*. It would be a matter of much regret, if we do not do good to others by the transitory wealth, relations and body which are of no use to one's own self and which only serve the purpose of food to jackals, etc."

The auspicious Vadarayani said :—That great Rishi Dadhyancha who was well-versed in the *Atharva-Veda*, having thus made up his mind, merged his soul into the ultimate, excellent Brahman and gave up his body to the gods. The Rishi Dadhyancha who had gained complete mastery over his eyes, soul, mind and understanding, who had knowledge of the ultimate truth, who got himself disentangled from the ties of this world and who was absorbed in deep Yoga, did not even perceive that he was giving up his body. (7—12).

Then Indra holding the thunderbolt (Vajra) prepared by skilful Viswakarma out of the bones of the Muni, became infused with the powers of the Reverend One. He (Indra) was being served by all the gods, and was praised by the Muni ; and he seated on the elephant (known as *Airavata*) looked resplendently shining and gladdened, as it were, the three worlds. Oh King ! then Indra, like angry Rudra attacking Andhaka, attacked his enemy Vritra, though he was surrounded by the phalanx of the Asura army. Then, in the first part of the *Treta Yuga* there ensued on the banks of the Narada a fierce battle between the gods and the Asuras. In that battle, the Asuras led by their leader Vritra could not withstand their enemies Marutpati, the holder of the thunder-bolt, who looked proud in his own beauties, and who was followed by the Rudras, Adityas, Aswini Kumaras, Pitris, Fires, Maruts, Ribhus, Sadhyas and Viswadevas. (13—18).

Namuchi, Sambura, Anarva, Dwimurdha, Rishabha, Hayagriva, Asura, Sankusira, Viprachitti, Ayamukha, Pulama, Vrishaparva, Parahuti, Hayti, Utphala, Sumati, Mali and innumerable other Daityas, Danavas and Rakshasas, all clad in gold-bedecked cloths, began to crush in their evil pride with fearlessness and rumbling noise, the army of Indra which was even unconquerable by the God of Death. The Asuras completely overwhelmed the best of gods armed, as they were, with mace, bludgeon, arrow, club, lance, pike, axe, dagger, *sataghni* and rockets. The gods were literally covered over by the arrows and

other weapons which followed one another in quick and close succession. Having thus being covered under heavy shower of all sorts of weapons hurled by the Asuras, they the gods resembled the luminous astral bodies in the firmament hidden under clouds, and they could not be seen. (19—24).

Notwithstanding that, the flight of arrows discharged by the Asuras did not pierce the army of the gods, because these were rendered into several pieces during their coursing through the sky by the powerful gods who were very dexterous in the use of arms. When the stock of weapons of the Asuras and their army was rather exhausted, they then began to hurl at the army of the gods such other things as mountain-peaks, trees and heaps of stones, which also the gods cut to various pieces as before.

Therefore, the Asuras under the leadership of Vritra, the foremost of them, got frightened at finding the army of gods uninjured and comfortable, although weapons, mountain-peaks and trees were incessantly showered over them. The repeated and various attempts at injuring the gods who were being favoured by Lord Srikrishna, became as ineffectual as the harsh and unpleasant words of the low are towards the noble. The Asuras who were not devoted to Hari, whose patience was tried to the extreme, whose pride was humbled in the battle, began to think of deserting their leader in the thick of battle when they found their attempts ineffectual. The great warrior, wise Vritra, on finding his followers, the said Asuras, flying away and also finding his army scattered and dispersed in great panic, said smilingly in the following strain. The best of the wise warrior Vritra uttered words befitting the occasion, such as would please the wise.

Vritra said :—"Oh Vipracbitti ! Oh Namuchi ! Oh Pulama ! Oh Maya ! Oh Anarvan ! Oh Sumbar ! Do ye all listen to me. It is immutable that the created beings have destruction to meet. In this world, no violation of that rule is allowed. Therefore who is there who will not admit that death which secures both heaven and praise is desirable in all respects ? It is admitted that in this world two kinds of death are difficult of attainment, *viz.*, the one in which one gives up his body being absorbed in Yoga, obtaining mastery over the passions by meditations on Brahma, and the other in which one gives up his body in the battle-field without receding a single step, and at the van of the warriors." (25—33).

CHAPTER XI

WONDERFUL CHARACTER OF VRITRASURA

The auspicious Sukadeva said :—O King ! The army of the Asuras being greatly terrified, took to their heels in different directions, without paying any heed even to the equitable words of their lord, Vritrasura. Thereupon Vritrasura, the great leader of the Asuras and the enemy of Indra seeing his army to be mercilessly driven and shattered by the powerful gods like a leaderless host became highly indignant and infuriated and felt very much aggrieved at heart. He (Vritrasura) being impatient of enduring such a state of things any longer, checked the prowess of the gods through sheer dint of his own might and reprimanded them in the following words :—

Vritrasura said :—"O Gods ! Of what avail will it be to you to run after those cowards of Daityas ? By such an act of aggression you are proving yourselves as your mother's filth, as you are killing those from behind who are flying away in great fear. To kill the frightened ones is neither worthy of those who style themselves as heroes, nor such act constitutes the means for attaining heaven. O puny creatures ! If you have the courage and desire to enter into a combat, just stand steadily for a few minutes before me. If you would act otherwise, then that would make it apparently clear that you are still imbued with ideas of abject enjoyment."

Fired with terrific wrath and engendering fear in the hearts of his enemies with the huge dimension of his body, the wonderfully powerful leader of the Asuras (Vritrasura) roared so awfully that thereby the three worlds felt stunned. (1—6).

On hearing that great war-cry of Vritrasura, even the gods dropped senseless on the pavement as if struck by the thunderbolt. Just as the leader of a herd of elephants intoxicated with shedding liquor would vehemently trample down the bushes of reeds, Vritrasura being maddened with zeal of fighting and upraising his terrror-inspiring trident (*Trisula*) in his hands, trod down upon the helpless hosts of the gods whose eyes were closed with fear ; and due to the vehement moving about of the huge and powerful leader of the Asuras, the earth trembled beneath his feet.

Thereupon, Indra, the wielder of the thunderbolt, became

indignant at Vritra's above conduct, and on finding him approaching towards himself, he aimed and hurled at him the great and irresistible club. On seeing the club coming towards him with great velocity, Vritra, without much ado, caught it with his left hand. Thereafter, being very much exasperated, the valiant enemy of Indra, giving forth a terrfic shout, struck the carrier elephant (Airavata by name) of Indra on the frontal globe of his forehead by that very club of his enemy. O King! that brave feat of Vritra was greatly admired by all. Like a mountain struck with the levin, Airavata was so greatly assailed by the mace hurled by Vritra that he was pained extremely, and bleeding profusely with a cloven forehead went round and round with Indra on his back, and receded several paces measuring the length of seven bows. The high-souled Vritra did not again hurl his mace against the drooping and dejected elephant. In the meantime obtaining respite for a while Indra healed the agony of his wounded carrier by chafing his body with his nectar-dropping hands. (7—12).

O illustrious monarch (Parikshit)! The powerful Vritra seeing his adversary (Indra), the weilder of thunder-bolt, staying in the field with the intent of battle and remembering the arch act of cruelty perpetrated by him (Indra), was overcome by grief and affliction and spoke with a laugh as follows :—

Vritrasura said :—"It is by good fortune that thou who art my enemy, who hast killed Brahmanas, murdered thine own preceptor (Viswarupa) and treacherously put an end to my brother's life, art now before me. O thou vilest of the wretched ones! It is by good luck that I shall set myself free from the debt that I owe to my brother (Viswarupa) by killing thee, whose stony heart should ere long be cleft asunder with the stroke of my trident. Just as a heartless fellow intent on securing the attainment of heaven, chops off the head of a sacrificial beast, so thou hast severed with thy sword the head of my eldest brother, who was a sinless sage, and duly initiated and chief of the twice-born ones. Thou who on account of thy misdeeds art censured even by cannibals, who art devoid of bashfulness, fame, good fortune and generosity, whose body will be torn open by my terrible trident inflicting great suffering and will remain untouched by fire, shalt be devoured by vultures.

The necks of those other erring gods who are following your

leadership who will strike against my person with their raised arms, shall be severed from their trunks by my sharp and resplendent trident.

"On the other hand, O thou hero, Indra! Even if thou wouldst cut off my head with thy thunder-bolt hurled against me, I shall as a result of that attain to the dust of the feet of the worthy ones, on being set free from the bonds of action, owing to my having offered myself unto the elements (*Bhutas*) as oblations with my blood and flesh.

"O thou lord of the celestials! How is it that thou dost not be hurling thy unfailing thunder-bolt at me, thine enemy striding valliantly before thee? Do not doubt that thy thunder-bolt too would be equally unavailing like thy club, even as one who asks for alms from a niggard.

"Oh thou enemy of the Asuras! Is not this thy thunder-bolt fraught with lord Vishnu's energy and sharpened with the hard and excellent religious austerities of Dadhyancha Rishi? By that thunder-bolt of thine, do thou put an end to thy adversary. Thou art deputed for encompassing this act by Lord Sri Hari. What room can there be then, for doubting thy victory? For, with auspicious Lord Sri Hari go victory, good fortune and other excellences." (13—20).

The mighty minded Vritrasura again began saying:—"O Indra! As was told unto me by my lord Sankarshana-deva, after my mind becoming absorbed in His lotus-feet and being killed by thy thunder-bolt and thus being spared from the influences of the low pleasures of life through abandonment of this mortal frame of mine, I shall attain to the most excellent state of the best of ascetics. My lord does not bestow any of those vile things known in heaven, on earth, or in the nether regions, viz. prosperity, etc., On those persons, whose thoughts are centered unflinchingly on the Reverend One, and who are claimed as His own for, out of such things spring up malice, anxiety, anguish, pride, dissensions, disasters and difficulties. But the Lord lessens the impediments in the paths of persons attempting at realising the virtues known as *Trivarga* (*viz.*, *Dharma*, *Artha*, and *Kama*). By this is to be inferred the grace of the illustrious Deity, which is easily obtainable by the poor and destitute, but hardly by others."

Thereupon, the mighty hero Vritra addressed the Reverend One saying as follows :—

"O God ! How eagerly do I crave for being once again one of the servants of those servants of thine, whose only refuge is thy holy lotus-feet ! Let my mind meditate upon the excellence of the darling lord of my heart. Let me tongue chant His auspicious glories ; and let my body serve His works.

"O thou reservoir of all good fortune ! Bereft of thee, I do not seek heavenly bliss, the highest supremacy, universal empire, sovereignty over the lower regions, success in religious contemplation from constant transmigration.

"O lotus-eyed one ! I pine for a sight of thee, just as an unfledged young one of a bird does for a sight of its mother, just as a hungry calf does for a sight of its dam's milk, and just as an eagerly expectant sad wife does for a sight of her lord (husband) who is away from her.

"O lord ! I am whirling on the revolving wheel of this world in consequence of my past actions. My mind deeply attached to son, wife and earthly habitation and possession through the power of thy illusion. Let me cultivate the friendship of thine illustrious votaries." (21—27).

CHAPTER XII

INDRA KILLS VRITRASURA

The auspicious Suka went on saying :—O King ! Being desirous of dying in the battle-field and thinking death preferable to victory,—Vritra weilded his terrible trident and attacked Indra, just as *Kaitabha* (an Asura of that name) had attacked the Great Being (Narayana) in the inundatory floods.

Then the heroic Vritra whirling with great energy his fearful trident, the points of which were as terrible as the tongues of flames of the world-consuming fire, hurled it vehemently at Mahendra, crying out in great wrath. "Thou art killed, O wretch." The weilder of the thunder-bolt had nothing to be daunted. He saw the trident advancing towards him like a luminious planet or a meteor hard to be gazed at, whirling and whirling through the air.

Thereafter, Indra hurled his thunder-bolt at that advancing trident and broke the latter into hundred pieces, at the same

time severing the hand of the Asura-chief. The cut off hand of Vritra resembled the body of the serpent-chief. One of his hands having been so chopped off, Vritra became highly enraged. Then he caught hold of a terrible bludgeon, and with it he struck the thunder-armed Indra and his carrier on their temples. Thereat the thunder-bolt flew off and fell down from the hands of Mahendra. That wonderful feat performed by Vritra was greatly admired by the celestials, Asuras, Charanas and Siddhas. But the next moment they sorely lamented the predicament to which Indra had been reduced. He (Indra) did not from shame again take up the thunder-bolt which had escaped from his hands before his enemies. Thereat, Vritra, addressed him saying :— O king of gods ! Take up thy thunder-bolt and kill thine enemy with it. It is no time for grief. (1—6).

"O Indra ! Only the omniscient being the eternal prime Purusha, the sole creator, preserver and destroyer of the universe is invincible. One who is dependent on other can never expect victory at all places. That great lord *Kala* is the sole ordainer of victory, under whose rule, like birds caught in a net, these worlds with their respective rulers are performing their functions, paralysed as it were. It is a matter of marvel that a person should think of his inert self as the cause of an action or thing, ignoring Him to be so, who alone is prowess, courage, energy, life, ambrosia and death.

"Oh Maghavan ! Know all beings as dependent on the Lord and just as a female figure made of wood or like a deer made of leaves is without any independent existence. Without His mercy neither *Purusha* nor *Prakriti*, nor consciousness, nor the great fundamental principles, nor the elements, nor mind, nor the senses, are capable of creation. The ignorant only think themselves paramount and independent. But the Lord Himself creates beings by means of other beings and also destroys them in a like manner. (7—12).

"It is during the season of Victory that person attain to long life, fortune, fame, prosperity and benediction. But even then if they are unwilling to have them, they change themselves into their reverses. Therefore one ought to equally sustain fame, shame, Victory, defeat, prosperity, adversity, life and death. He who looks upon goodness, energy and dullness (*Sattwa*, *Rajas* and *Tamas*) as the attributes of Nature and not of the soul, and

thinks the soul as a mere spectator of them, is never destroyed.

"O Indra ! Look thou at me defeated, whose weapon and arm have been cut asunder in battle, but who still am trying my best to deprive thee of thy life. This our combat is like a game of dice and our carriers are the dice-board. But, it is not known who will come off victorious and who will be defeated."

The auspicious Sukadeva again began saying :—On hearing Vritra's words, Indra was astonished, and he praised him for his sincerity ; and then taking up his thunder-bolt smilingly addressed him saying :—

"O Danavendra (the lord of Danavas) ! Thou hast indeed attained emancipation. Thy understanding has grown so very refined. Thou art devoted heart and soul to the lord of the universe who is the soul and friend of all. Thou hast tided over that most infatuating illusion, known as *Vaishnavi Maya* (the illusory will of lord Vishnu). For, relinquishing the gross nature of Asuras, thou hast attained to the nature of great sages. Really it is wonderfully strange that thou, in whom the principle of energy (*Rajas*) predominates, shouldst have thine understanding so much absorbed in the illustrious Lord Vasudeva, who Himself is entirely composed of the principle of goodness (*Sattwa*). Thou whose stream of devotion, flows towards Lord Sri Hari, the lord of all auspiciousness, hast no thirst for the water of the small pits (the virtues representing heaven) ; for thou hast played into the ocean of nectar and thou art revelling in the same (referring to his holding communion with God)." (13—21).

The auspicious Sukadeva again said :—O king ! Thus having spoken to each other, for the purpose of exchanging religious thoughts, Indra and Vritra, both well-versed in the tactics of battle and equally mighty, fell to fighting with great fury. O best of kings ! Vritra, the subduer of his enemies, grasped a terrible black iron-rod with his left hand and whirling it struck Indra with that weapon with great vehemence. But Indra, the king of gods, with his hundred-knotted thunder-bolt simultaneously cut asunder both Vrita's weapon and his two arms even though the roots of Vritra's arms were severed and were bleeding profusely the Asura shone like a mountain with its wings severed by being struck by the thunder of Indra, dislodged from the sky.

The Daitya-chief, Vritra, then placing his lower jaw on the earth and his upper one in the heavens, and opening the aperture of his mouth terrible like the ethereal dome, with his lusty serpentine tongue playing inside, and with his terrifying teeth resembling those of *Kala*, the eternal destroyer, appeared to be devouring the three spheres. Then abnormally enlarging his great body, and shaking the rocks with his momentum, vritra like a walking mountain, causing the earth to tremble underneath his feet, completely engulfed Indra with his carrier, the elephant named *Airavata*, within his jaws. At that time, Vritra resembled a huge powerful and indomitable snake in the act of devouring an elephant.

On finding Indra to have been so swallowed up by Vritrasura, the despondent celestials with Prajapati and sages of great austerities, began to wail crying out, "Woe, Woe." Having been devoured by the said chief, of the Asuras, Indra gradually went down the Asura's abdomen, but he did not yet die as being protected by the *Narayana-Kavacha* and the influence of the Lord's *Yogamaya*. (22—31).

Then the mighty Indra having cut upon the abdomen of Vritrasura came out and with his irresistible might cut off the head of his enemy. The head of the Asura-chief resembled the summit of a mountain. Swift and duly directed as Indra's thunder-bolt had been, yet it could not sever and bring down the head of Vritra, in a period shorter than twice the number of days and nights occupied by the solar planets in their passage from one solstice to another.

Thereupon kettle-drums were sounded in the heavens in honour of Indra ; and the *Gandharvas* and *Siddhas* together with hosts of eminent sages, greatly delighted, eulogised him with panegyrics expressive of his great prowess bringing about to the destruction of Vritra, and covered him with a shower of blossoms. O subduer of enemies ! Even then before the very eyes of the astonished deities did the Supreme Spirit of Vritra issue forth from his corpse and was merged in the Being that transcends the universe. (32—35).

CHAPTER XIII

INDRA FLIES AWAY IN FEAR OF KILLING A BRAHMANA IN VRITRA

The auspicious Sukadeva said :—O very liberal of kings ! On the death of Vritra, all the three worlds with their respective rulers except Indra were forthwith cured of the fever of fear and enjoyed the blessings of tranquility. Then the deities, sages, ancestral spirits, ghosts, Daityas, Brahma, Isha, Indra, and the followers of the gods all returned to their respective quarters.

The auspicious king Parikshit then enquired saying :—O Muni ! I wish to learn the causes of Indra's unhappiness. Wherefore did Indra feel uneasiness from what filled the hearts of all the other celestials with great felicity ?

Thereupon the illustrious Sukadeva replied saying :—O king ! Fearful of the prowess of Vritrasura, the gods with the great sages, begged Indra to slay him. But Indra declined to comply with their request from fear of being involved in the sin of slaughtering a Brahmana. Indra said unto the gods :—"The burden of my sin which originated out of my killing of Viswarupa, was very graciously divided and shared among themselves by the Woman, the Earth, the tree, and water. But where am I to wash that sin which will arise out of my killing of Vritra ?"

Thereupon, on hearing the above words of Indra, the sages thus addressed Mahendra saying :—"Be not afraid, O Indra, we will help thee in the celebration of the horse-sacrifice (*Aswa-medha-Yajna*), which will do thee good. (1—6).

"By offering oblation in the shape of horse-sacrifice to propitiate the Great Purusha, the Supreme Spirit, the Absolute Lord, the Reverend Narayana, persons are released even from the sin of destroying the whole world. The very recital of his glory purifies the patricide, the matricide, the murderer of Brahmana's the slayer of kine, the destroyer of one's preceptor, the eater of dog's meat, the Chandala (lowest sect in the Hindu religion), and the most sinful of beings. With hearts full of reverence then, we will then worship Him by means of our great horse-sacrifice. By this act thou wouldst have been purged off all sins even if thou hadst destroyed the Universe with Brahma, not to speak of thy crime of slaying the malicious."

The auspicious Sukadeva again began saying :—Having been

thus persuaded by the sages, Indra slew his foe (Vritrasura) but the sin arising out of slaughtering a Brahmana lay on his shoulders from the moment he had killed his adversary. Surely, on account of that sin, Indra was constantly tormented and could attain no repose of mind. Even his very many excellent qualities would not secure his happiness, for indeed he was covered with shame and ignominy. Indra saw that the sin of killing Brahmana was following him in the form of a Chandala-woman. She was shaking with senility, suffering from decrepitude, and was clad in clothes red with blood that she was vomitting out. (7—12).

Indra saw her running after him exclaiming. "Stop, Stop, O thou Indra," with her grey hairs dishevelled. She poisoned the very atmosphere of the way she went with a stink, the effluvia of rotten fishes. O lord of thy subjects! Indra, the thousand-eyed god, uselessly sought protection from the sin arising out of his killing a Brahmana, first in the heavens and then in all cardinal quarters. Thereafter he hastily flew in the North-east direction, and plunged into the lake of Manasa (*Manasa-saravara*). There Indra was completely hid himself under the fibers of lotus stems, and reduced to starvation in consequence of his emissary Agni (fire) having no access in water. There Indra spent one thousand years. During that time he was revolving in his mind the means of his absolution from the sin of slaughtering a Brahmana.

During the period of Indra's absence from Heaven, the mighty Nahusa, who was competent to govern the heaven by virtue of his learning, asceticism, prowess and Yoga, reigned in heaven. But having been puffed up and blinded by the pride of his unthought of wealth and prosperity, he was ere long reduced to the state of a serpent through the course of *Sachi*, the wife of Indra.

At that time Indra, who had been cleansed of his sin by means of concentrated meditation on Hari, the preserver of truth, resumed his sovereignty of heavens, having been invited by the Brahmanas to do so. His sin, the heinousness of which had then been greatly mitigated, could not overpower him, for he was protected by the presiding deity of the north-east quarter of heaven, having Vishnu for its darling lord. O Bharata! The above-mentioned Brahmanas resorted to heaven and duly initiated

Indra into the preliminaries of the horse-sacrifice, the sole object of which is the adoration of the Great Purusha. (13—18).

O king ! When Indra offered homages to the Great Purusha permeated with all the divinities, by way of the horse-sacrifice undertaken by the Brahmanas, then the heavy weight of his sins which arose from his killing Vritra were removed even like mist before the sun. As related before, Indra with the help of Marichi and other sages performed the horse-sacrifice and by worship the most ancient Being (*Purana Purusha*), the Lord of all sacrifices, Indra washed of all impiety, and was invested with his pristine glory.

The learned sages attentively hear and go through this story from chapter to chapter. It is the antidote against all sins. In it the Great Being, whose lotus-feet constitute holy spots of pilgrimage, has been glorified. In this story is a description of the devoted votaries of the Lord, and an account of Indra's killing of Vritra, and his absolution from the sin of slaughtering Brahmana. A persual of this story causes a flow of reverence within our hearts, and secures praise, fame, prosperity, freedom from sins, long life, victory over enemies, all auspiciousness and keenness of the senses. (19—23).

CHAPTER XIV

MISERIES OF CHITRAKETU

The illustrious king Parikshit said :—O Brahman ! How was it that the mind of the sinful Vritra which was characterised by the principles of energy and dullness was deeply engrossed in the worship of the Reverend Lord Narayana ? Even the stream of reverence of the very chaste-hearted deities are pure-souled sages, seldom flow towards the lotus-feet of Lord Mukunda (Vishnu). There are beings on the face of this Earth as numerous as the particles of dust but very few among them, namely men and others, strive after their spiritual uplight.

O best of the twice-born ones ! Some of these innumerable creatures are seekers of the final emancipation. Of those seekers of emancipation, one in a thousand again, having torn asunder the worldly ties of family etc., are imbued with the knowledge of the real nature of things. O greatest of the sages ! Even amongst of persons imbued with the knowledge of the real nature of things and with souls emancipated and filled with true

knowledge, a very few are found to be deeply devoted to Narayana and to be enjoying perfect peace of mind.

But that Vritra was a fiend incarnate. He proved himself as the scourge of the worlds and delighted in mortal combat. How then was he turned into an ardent worshipper of Lord Sri Krishna at the time of that battle ? O master ! Great doubts are darkening my mind about this incident, and I am curious to know all about this matter. (1—7).

The auspicious Suta said :—The eminent sage Vadarayani (Sukadeva) having listened to the above questions of devoted Parikshit was very much pleased and replied him in the following words :—

The eminent sage Sukadeva said :—O king ! Do thou attentively hear me narrate this history as I myself heard of from the lips of Reverential Dwaipayana, Narada and Devala.

In the days of yore, there reigned in the country known as Surasena, a mighty sovereign King (*Sarvabhauma* King) known by the name of Chitraketu, whose desires were amply supplied by Earth. That Emperor Chitraketu had one crore (a *Koti*) of wives, and he was also potent enough to procreate progeny. Notwithstanding this that king had no child on any of his innumerable wives.

Thereupon that boring thought disturbed the tranquility of his mind. He had an enviable personal gracefulness, great magnanimity of character, high lineage, vast learning, immense wealth, all-round prosperity, great good fortune, charming youthfulness and all excellent qualities and accomplishments. But on account of being the husband of barren women, constant anxious thought invaded his mind. In consequence thereof, neither his great wealth, nor his extensive empire, nor the fair eyes of his queens, could bring the desired happiness to this ruler of the universe. (8—13).

One day, the worshipful sage Angira, aimlessly wandering over the universe, repaired to the palace of that Emperor Chitraketu. Thereat the king duly welcomed that sage by rising from his seat, and with other kinds of homages, very scrupulously performed all the prescribed hospitable duties of a host towards his guest. Then, on the sage having taken his seat comfortably, —the king also respectfully resumed his seat by the side of the

sage. That great sage, on seeing the king seated with his head bowing down to the ground in humility, received him smilingly and addressing him as Maharaja, spoke as follows :—

The great sage Angira said :—"Are you and your *Prakritis* prosperous and happy ? Like created beings, the kings are also sheltered by seven *Prakritis* (Natural Laws). Thus, being completely guided by these *Prakritis*, kings attain to prosperity and fame. O thou best of men ! It is by such kings that their subjects are rendered rich and happy. Are all your wives, ministers, servitors, subjects, guides, citizens, consellors, country people, sons, and the subsidiary kings, under your absolute sway ? (13—19).

"But, O king, all these become subservient to the will of him only whose own self is under his full control ; and also all the cardinal quarters with their presiding lords offer him homage with one accord. Mathinks, you are not satisfied with yourself. Do you owe this state of your mind to your own self, or to others ?

"O King ! I see your countenance pale thorough anxiety, and it clearly convinces me that you have not been able to realise the objects of your desire."

Having thus been questioned by the learned sage in doubt, the king being desirous of having progeny spoke to the sage in the following manner with great humiliation.

The king Chitraketu said :—'O illustrious Sir ! What is there regarding the inner and outer nature of corporeal beings, that is unknown to sanctified sages like you, whose channel of information is knowledge and contemplation, the result of religious austerities ? But as you have commanded me to unfold the cause of my anxiety, with your permission I am laying it before you, having been urged on by yourself to do so. Just as perfumes and garlands cannot delight one oporessed with hunger and thirst, so my enviable empire and prosperity do not delight me, who am childless. O thou mighty one ! Therefore, do thou be pleased to save me and my ancestors, who are in point of being drowned in darkness, by blessing me with a child, and thereby so dispose that we may cross that hell easily which is tided over with difficulty by the childless." (20—26).

The auspicious Sukadeva said :—O King ! Having been thus entreated by the Emperor Chitraketu, the mighty sage Angira, the generous son of Brahma, then and there cooked the sacri-

ficial *charu* (rice cooked in milk) for the propitiation of the divine Twashta, and worshipped the deity thereby.

O Bharata (the king Parikshit)! The mighty sage then fed the pricipal and the eldest of the queens of king Chitraketu (the queen named Kritadyuti) with the remnants of that sacrificial *charu*. And while doing so, the mighty son of Brahma (the sage Angira) addressed the Emperor Chitraketu saying as follows :—

"O thou sovereign king! You shall get a male-child, who will simultaneously be the cause of your happiness and misery." After so saying unto that king, that illustrious sage left the place.

Thereupon, by virtue of being fed with that potent sacrificial *charu*, the noble queen Kritadyuti conceived and bore within her womb, the son of Chitraketu, just as Krittika bore within her the offspring of divine Agni.

O King! As days passed by, her foetus, begotten by the lord of Surasena (the Emperor Chitraketu), rapidly grew larger and larger by degrees, like the phases of the moon during the light half of a month. Thereafter, in due course of time a son was born unto them. The much desired prince having been born, the hearts of the citizens of Surasena, as they heard that joyful news, were filled with great delight. (27—32).

Thereafter the highly delighted king Chitrketu, having been purified with a bath and being well-dressed, first made the Brahmanas utter the necessary benedictions on the new-born baby, and had perfomed by them such sacred ceremonies as are usually observed at the birth of a child. The joyful king gave unto those Brahmanas gold, silver, precious cloths, ornaments, villages, horses, elephants, and six billion of milch cows. And like the raining cloud, the magnanimous Emperor Chitraketu literally showered all objects of desire unto other corporeal beings, for the prosperity, longevity and reputation of the new-born baby.

O thou royal sage! The affection of king Chitraketu towards his hard-won son became more and more day after day, like the fond attachment of a poor man towards his hard earned money. The fondness of the mother (Kritadyuti) also towards her son also grew intensely, and the attachment sometimes produced in her perfect infatuation. At this, the other wives of Chitraketu, the rivals of Kritadyuti, greatly burned with a feverish desire for begetting children. Moreover, the whole-hearted affection

of the king Chitraketu was always occupied in rearing up that darling son. He was then not so much affectionate unto his other wives as he was towards Kritadyuti who bore him his son. (30—38).

Having been swayed by jealousy, the other wives of Chitraketu began to rail at their own selves, and they suffered great anguish on account of their misery of sterility. They cursed their lot also on account of the king's neglect towards them. They often bewailed as follows :—

"Fie ! Fie on a childless woman ! She is greatly sinful and she is not treated as a wife by her husband. She is remonstrated as a slave by her other fertile rivals. But, what is the misery of a slave ? Truly, we may attain respect by serving our husbands ; but we are not allowed to do it. Indeed we are luckless like the slave of a slave."

Thus, while they burned with jealousy at the good fortune of their rival who bestowed a son on the king, he discontinued their allowances. On the king so behaving with them, their miseries grew more and their malice became all the more predominant in their hearts. Thereupon, those cruel-hearted women, being unable to bear any longer such neglect and ill-treatment of the king, and their understanding have been perverted through envy and jealousy,—one day they administered poison to the king's son. Kritadyuti, the mother of the son, was entirely unaware of the sinful act of her rivals. She entered her son's apartment and looking towards him thought him to be profoundly asleep. Then walking hither and thither she went away. (39—44).

Thinking that her son had been sleeping for a longer time than usual, that queen, the highly intelligent lady, said to the boy's nurse, "O gentle woman, bring me my son."

Accordingly the nurse repaired to the sleeping baby. But the nurse found the boy with pupils of his eyes turned upwards and devoid of life, sensibility and soul. Thereupon she cried out exclaiming, 'I am undone.' Being highly aggrieved and shocked, the nurse fell down on the ground giving out loud cries.

On hearing the heart-rending cry of the nurse, the queen began to beat her breast violently with her palms and hastened to the room where the boy was lying. She saw her boy suddenly dead. In intense grief, she rolled herself on the floor, and under

the intensity of her sorrow and affliction, she soon lost her senses. Her garments and hair began to fall off. Thereupon the other members of the inner apartments, men and women of the king's household hurried to the spot. Having known the incident they were also verily aggrieved with the queen and afflicted with sorrow. Even those guilty women, the perpetrators of the heinous crime, hurriedly came to the scene and broke out into pretended wailing.

On hearing of his son's unaccountable sudden death, the king Chitraketu was suddenly deprived of his sight. His grief was all the more violent, as his affection for the son was very great. Every moment he lost his consciousness, and being surrounded by his servants, ministers and Brahmanas, the king staggered with faltering steps towards his son's apartment. (45—50).

There with his hair dishevelled, and attire loosened, the king dropped down at the feet of his dead child. He was unable to speak anything, and he was only giving forth deep sighs, as his voice was choked with grief. On seeing her husband so greatly afflicted, and her son—the perpetuator of her race—dead by her side, the queen, augmenting the sufferings and agony of her subjects, profusely lamented her sad lot. Her leaving bosom anointed with saffron-paste, was shed with continuous tears mixed with the collyrium of her painted eyes. Her hair, from which the garlands had dropped off, floated in the air, and she bewailed her son's death, in the melodious tones of a female osprey.

The queen in her great agony bewailed crying as follows :—

"O creator ! Thou art void of sense, inasmuch as thou dost act in direct contravention to the welfare of thine own creatures. To allow old, worn-out beings to live and to destroy the youthful is a total reversion of the common principle of creation. Thou hast become the arch and eternal enemy of the human race. If there be no fixed order regarding the birth and death of corporeal beings, if these be regulated solely by *Karma*, then let them be born and die according to their own actions ; and there can be no room for thy existence. The sacred tie of affection, which thou hast established for the preservation of the species, is now snapped asunder even by thy thoughtless self."

Then addressing her dead-child, the queen cried saying :—

"O my darling ! It does not befit thee to thus forsake thy

forlorn and pitiable mother. Look at thy greatly aggrieved father. O son! By thine agency we hope to cross that hell, which cannot be crossed by the childless ones. So thou ought not to fly far with cruel Death, regardless of our cherished desire. (51—56).

"Arise my child! Open thy eyes and see here thy young playmates calling thee to join them in their sports. O thou delightful object of the king! Thou hast slept for a long time. Thou must have been oppressed with hunger. Come thou and eat something, and suck thy mother's breast. Do thou remove the grief of us all including thy kinsmen.

"O my dear son! An ill-fated woman as I am, I do no more see the fascinating smile playing on thy lotus-like countenance. Do thou open thy closed eyes. Why do I not hear thy pleasing lips? Art thou indeed gone to other world? I see, thou hast been borne away by the hated and heartless Death, to that country from which no one ever returns."

The auspicious Sukadeva continued saying:—Whilst the queen bewailed her dead son in the aforesaid profuse lamentations, the king Chitraketu also being unable any longer to supress his intense grief burst out lamenting. The other males and females, the followers of the royal couple, seeing them lamenting, began to cry aloud.

Then, after a while, under the heavy weight of grief all became senseless. On coming to know of this great catastrophe in the king's family, the sage Angira accompanied by the divine sage Narada, came over there, and found them all senseless with sorrow, and there was no body to soothe and console them. (57—61).

CHAPTER XV

NARADA AND ANGIRA CONSOLES CHITRAKETU

The auspicious Sukadeva said:—O Maharaja! The Maharshi Angira and Devarshi Narada both consoled the greatly sorrowful king Chitraketu of Surasena. At that time Chitraketu was lying unconscious like a corpse near his dead son. Both Angira and Narada gave the king various wise advice and spoke unto him as follows:—

The Rishis said:—"O thou king of kings! Who is he to you, for whom you are so greatly bewailing? And who are you to

him ? Who were, are or will be your relations respectively in the life you had led formerly, in that which you are at present leading, or in that which you will lead in future ? Just as sands in the beds of rivers are gathered up and separated by the force of the current, similarly, in this earth creatures are tied in the cord of relationship by the course of time (*Kala*), and again they are separated through the influence of the same agency. As one seed grows of itself from another and sometimes does not, there being no relation between them except as cause and effect,—similarly one being grows from another or not by the illusive energy of the creator.

"O king ! Neither you, nor we, nor the contemporaneous mobile and immobile objects are the same, as you, we, or they were before this present state. Neither shall we, you, or they are the same in the present state. Nor shall the present condition remain unaltered after our deaths. The Lord of beings, although quite indifferent, in boy-like sport, creates, preserves, and destroys the beings of this universe, through the agency of the *Bhutas* (elements) who are not independent, and who in their turn are created by Him. (1—6).

"O king ! Like one seed growing from another, one material body is grown out of another through the instrumentality of a third. But the soul enshrined within the material frame is immortal and eternal even like the earth. Like the imaginary division of things into genus and species, obtaining in the outside world from time immemorial, this distinction of the spiritual soul from the material body has been the result of ignorance."

The auspicious Sukadeva said :—Having been thus consoled by the wise speech of the Rishis, the king Chitraketu after having wiped out the tears from his eyes and his pale face stricken with grief and agony, replied to them in the following words.

The king Chitraketu said :—"Who are you two, who appear to be even greater than the greatest, and who are endowed with best knowledge ? Methinks, you have come hither under the disguise of *Abadhutas* (disregardful of ceremonies). It is known that Brahmanas beloved of the Supreme Deity rove at will like mad men about them on the earth for the purpose of awakening the comprehension of ignorant minds like mine own.

Kumara (Sanat Kumara), Narada, Ribhu, Angira, Devala, Ashita, Veda-Vyasa with his internal darkness entirely dispelled, Markandeya, Gautama, Parashurama, Kapila, Suka, Durvasa, Yajnavalkya, Jatukarna, Aruni, Romasa, Chyavana, Dattatraya, Asuri, Patanjali, Vedashira, Rishis Dhauma and Panchasikha, Hiranya-nabha, Kausalya, Srutadeva and Ritadhwaja, these and other accomplished sages like them who are embodiment of true knowledge are said to be constantly wandering in this universe. I am verily ignorant like a village beast. Therefore, you two, O Lords, do you be pleased to do me the favour of lighting the lamp of knowledge within my dark mind, who am sinking down fast into the depths of blinding darkness." (7—16).

The auspicious Angira said :—"O king ! I am that Angira who had conferred offspring on you, when you were desirous of having one ; and this the other sage before you is the worshipful divine sage Narada himself, the son of Brahma. Knowing you immersed in great gloom consequent upon your grief on account of the death of your son, and thinking it unworthy of you, who belong to the chosen ones of the *Mahapurusha* (Great Being), we both have come to you for the purpose of showing our favour unto you. O king ! You are devotedly attached to the Reverend One. He who has realised *Brahman*, ought not to be dispirited. I would have even then instilled into you the highest knowledge when I first came to you. But on finding you intent on other things, I gave you a child. At present you are experiencing the distress of those who have got children ; and you now find wife, wealth, habitation and various other kinds of prosperity and power are equally afflicting. The objects of perception and royal fortune are all a fleeting show. So also, the Earth and kingdom, army, treasury, retainers, ministers, friends, and everything belonging to Surasena, and every body else therein are the sources of sorrow, ignorance, fear and affliction. They are like the imaginary cities of the Gandharvas, and are unreal like affections and desires experienced during a dream. (17—32).

"O king ! These creations of the mind are seen in the absence of the divine knowledge, but not at other times. So actions originate from the mind from a desire of them. It is said that the bodies of corporeal beings, which are made up of matter, intellect, and action, are the springs of all their troubles

and anxieties. Therefore with a peaceful mind, meditating upon the true nature of your own soul, and renouncing your belief in the actual existence of duality in this world, do you enter into the regions of tranquility."

Thereafter the auspicious Narada said :—O king ! Receive from me this sacred *mantra* (spiritual formula) of the *Upanishad* with due care and sanctity, comprehending which you shall see the great Lord Sankarsana within seven nights. Formerly approaching his feet (as a refugee) the gods with Sarva (Siva) as their crown having renounced the errors of duality, attained to his incomparable transcendent glory, which you also should reach ere long. (24—28).

CHAPTER XVI

NARADA EXPLAINS THE KNOWLEDGE OF GREAT UPANISHAD UNTO CHITRAKETU

The illustrious Sukadeva said :—O king (Parikshit) ! Thereafter the divine sage Narada invoked the spirit of the king's dead son, and showing that spirit-body to his lamenting relations, said as follows :—

The auspicious Narada said :—"O thou Jiva-soul (the spirit-body of the king's son) ! May thou rest in peace. Do thou see before thee thy mother and father. Thy friends and relations are sorely afflicted with the grief of separation from thee. Re-enter thy body to enjoy the remainder of thy alloted life, and being installed on the throne and being surrounded by thy relations, enjoy the good things of life as offered to thee by thy father."

Thereupon that spirit-body said :—"In which of my births were they my father and mother ? Am I not compelled by my own acts to assume and re-assume the forms of gods, men and lower animals ? Every body in course of time becomes every other body's friend, relation or foe, or neither of these two ; cherisher or hater, or neither of them. Like gold and other things of merchandise, passing from one customer to another, the spirit (the Jiva-soul) is travelling from one existence to another. (1—6).

"It is seen that even in this life, the relation between living beings is found to be short and changeable ; and as long as the relation remains, only so long affection exists. Thus the spirit,

though assuming various forms at different times, remains immutable and free from the sense of Egoism. The spirit would call the body as its own so long as it resides in it. The soul (the spirit) is eternal, undeteriorating and subtle. It is the refuge of all and the revealer of its manifestation. The all-powerful Lord creates Himself and the universe by virtue of His own power of illusion. He has none whom He likes, and also none whom He dislikes. He has neither friend nor foe. He is one and companionless. He is a spectator of the good and evil ways of beings of various kinds of intellect. He, as the soul of creatures, reaps neither happiness nor misery, nor the results of actions. He merely looks with an indifferent eye; that is He is the witness of causes and effects, and as such He is reckoned as the Supreme Deity."

The auspicious Vadarayani (Sukadeva) said: After having spoken thus, the spirit of the dead son of king Chitraketu vanished. Thereupon, the relations of the dead were astonished and severing their bonds of affection unto him shook off the grief on his death. (7—12).

Thereupon, the kinsmen of the deceased son of king Chitraketu carried his dead body to the cremation ground, and having duly performed there the last rites unto the dead, felt themselves relieved from the fetters of affection, the source of sorrow, ignorance, fear and affliction. The jealous queens of the king who had committed infanticide, ashamed of themselves and greatly diminished in beauty for having murdered the child, performed on the banks of the river Jumna the penances prescribed by the Brahmanas for such sins. O king! They thoroughby understood and bore in mind the words spoken to them by the illustrious Rishi Angira.

The king Chitraketu having thus been spiritually awakened by the speeches of Angira and Narada, left the black hole of habitation, like an elephant freed from the mire of a tank. Then, having duly bathed in the sacred water of the river *Kalindi* (Jumna) and having offered oblations unto the ancestral manes with the holy waters of the Jumna, the king Chitraketu reverentially worshipped those two sons of Brahma (Angira and Narada), restraining his speech and concentrating his mind. Then knowing the king to have restrained his senses and deeply attached to them and seeking their protection for

attaining emancipation, the divine sage Narada was greatly pleased with him and imparted unto him the following text full of spiritual knowledge.

Narada said :—"Salutations unto Thee, O Lord Vasudeva, I bow down to Thee with my whole heart. Salutations unto Thee, O Lord, who art Pradyumna, Aniruddha and Sankarsana. (13—18).

"Salutation unto thee, O Lord Vasudeva, who art pure consciousness, and who art the embodiment of ecstacy and peace, in whom the soul finds solace, and who is above the sense of duality. Salutations unto Him, who beats back the surges of passions by eternal enjoyment of His own soul. Salutations unto the Lord Hrishikesha, whose manifestations are endless. May He protect us, who reveals Himself only when there occurs a perpect cessation of the actions of the senses and the mind ; who has got no denomination and semblance ; who is made of thought only ; and who is the cause of causes and effects.

"Salutations unto that Absolute *Brahman*, on whom this world is centered, from whom it has originated, and by whom again it shall be destroyed ; unto Him who is all pervasive like earth in an earthen pot. I bow down unto Him, who though pervading the internal and external world like the sky, is neither touched nor apprehended by the mind, the senses, the intellect and the five vital breaths. It is only under the influence of a portion of His consciousness that the body, the mind, the heart, and the intellect, betake themselves to their respective functions. At other times, they are powerless like cold iron-rods which cannot burn. During the time that the manifestations of the Lord are inspired in this way, they are worthy of the name of *Drasta* (Spectator).

"Om ! Salutations be unto the mighty, great and magnanimous Being who is the lord of all prosperity ; whose pair of lotus-feet are cherished by the hands resembling lotus-buds of His principal devotees. I do reverentially bow down unto Thee O Lord, who surpassest even those who are the most excellent." (19—25).

The auspicious Sukadeva said :—O king (Parikshit) ! Thus having been initiated in this spiritual knowledge, the king Chitaketu, who was attached to those Rishis and who sought their refuge, Narada accompanied by Angira repaired to the

excellent abode of the Lord self-sprang (Brahma). For seven days thereafter the king Chitraketu with concentration of mind contemplated on the knowledge imparted unto him by Narada. During the whole period of that seven days the king lived solely on water.

O king Parikshit! By virtue of this knowledge which the king had treasured up in his memory, after the lapse of seven nights, he obtained sovereignty over the Vidyadharas, from which region no fall was possible. His mind having been enlightened with the aforesaid knowledge, the king Chitraketu a few days thereafter approached near the feet of the Reverend Lord Sesha, the god of gods. He then saw the Lord Sesha surrounded by the chiefs of Siddhyas clad in blue attire and decked with brilliant diadem, *Keyuras*, garlands, and bracelets. The complexion of the Lord was fair as that of a blooming lotus, his countenance beaming with delight and his eyes tainted with a slight reddish tint.

O king! Thereupon, having been purged of all his sins at the sight of the Reverend Lord Sesha, and with a heart cleansed and calm,—the king Chitraketu fell at His feet. The king then reverentially bowed down unto the Primaeval *Purusha*, whilst his eyes overflowed with the tears of devotion and the hairs of his head and body stood erect on their ends due to the great joy that the king was then feeling within himself. With tears of tender regard, the king drenched the altar of the lotus-feet of the illustrious Deity. He could not chant His glories long, for his utterances were choked with love and reverential awe. (26—32).

Thereafter, having concentrated his mind by the help of his intellect and having regained the power of speech, and having checked the outward actions of his organs of sense,—the king Chitraketu thus addressed the Preceptor of the universe, whose image has been described in the Scriptural Text entitled as the Satatyas.

The king Chitraketu said:—"O Lord! Unconquerable though thou art, yet thou art often vanquished by the self-controlled sages of impartial minds, who again, in their turn, are conquered by thee. Being exceedingly kind, thou surrenderest thyself to those devotees, who are free from desire. O Almighty Being! The creation, preservation and destruction of

the worlds are thy special privileges. The other gods vainly boast of their independence, for they are only portions of thy portions, while thou art the Sole creator of the entire universe. As thou art found in the beginning, the middle, and the end of the atoms, as well as, in those of the largest created things, thou art absent in all three. Thou who dost exist in the beginning, the middle and the end of all truth art surely immutable and eternal. Surely the seven elements beginning with earth are ten times bigger in extent that the succeeding element. But millions of such, seem no better than atoms, in comparison with thyself, fort hou art endless and infinite. Those beasts amongmen, who burn with a thirst for worldly advancement, worship those gods that preside over the same, and not thy hallowed self. But, O Lord, with the extinction of these deities, their prosperity comes to an end like the good fortune of the followers of a king when the family of the race of the king perishes. (33—38).

"O thou Supreme One! If the persons, whose minds are bent upon realising wordly desires, direct their minds towards realising thee who art all consciousness and excellence, they can escape the miseries of their repeated births, just as plants do not grow out of seeds that have been fried. It is when they are blinded by their passions, that all the troubles and afflictions of created beings are generated.

"O thou unconquerable One! Thou dost indeed dwell in everything that is best, for thou hast explained the holy *Bhagavat Dharma* to which even the self-satisfied and indigent sages betake themselves being desirous of securing final beatitude. "I," "mine," "you" and "your",—these and other terms of endearment—the effects of perverse understanding—which are abundant in other systems, are scarcely to be found in the religion expounded in the *Bhagavat Dharma*. Those systems which are the results of a perverted intellect are surely impure, filled with impiety and are subject to decay. What benefit can be reaped from those systems of religion, the principles of which inculcate an unqualified mortification of ourselves and others? What purpose can they serve? By practising self-mortification, one's temper grows irrascible, and by oppressing others, one reaps sin.

"But, O Lord, Thine eye never swerves, and out of it beams forth the bright light of religion of the *Bhagavat*. It is followed by

people desirous of final emancipation, who have got rid of a sense of distinction pervading the mobile, immobile and living world. O Lord! Neither is it impossible for the entire mass of our sins to vanish at the mere sight of thy hallowed self. An attentive hearing of the recital of thy name is capable of liberating even a a *Chandala* (the lowest sect in Hindu race) from the meshes of this mundane existence. (39—44).

"O thou mighty Being! I am cleansed of all impurities by virtue of my seeing thee. Why shall the saying of the divine sage Narada, who is known to thee, be otherwise? All the endless variety of actions performed by men is known to thee, who art the soul of the universe. Like the glow-worm in contrast to the sun, how can I enlighten thee on any point, who art the Supreme preceptor of all the worlds.

"Salutations unto the mighty Being, the *Paramahansa*, who is the original foundation, stay, and destroyer of this universe; whose real nature is unrevealed to even the sages on account of their sense of difference still existing in their minds. Salutation unto thee, O thou thousand-headed Deity, on the putting forth of whose endeavours, the other gods put forth their own; who exercising His power of vision, the sense organs perceive the respective objects, and this mundane globe being placed on whose head, seems like a tiny mustard seed."

The auspicious Sukadeva said:—O thou enhancer of the glory of the Kuru-race! The mighty and infinite Lord, having been highly pleased with the praises contained in the aforesaid hymn, replied to that sovereign king Chitraketu who afterwards became the chief of the Vidyadharas.

The auspicious Lord Sesha said:—"O king! Thou art indeed emancipated, because thou hast seen me, and thou art conversant with the knowledge imparted to thee by the divine sage Narada and Maharshi Angira, and thou hast also listened to my precepts as preached to thee by them. (45—50).

"I constitute all created beings, and I am their soul and protector. *Savda-Brahman* and *Para-Brahman* are my two eternal bodies. Behold thee! The Supreme soul pervades this universe, as well as the individual soul. I pervade both of them, and they both are made of me. Even as one, in a state of profound slumber, sees the different regions of the universe in his own self, and thinks of himself, whilst the same state continues, as awake and situated in a particular spot, so know the waking

state, etc. of animated beings to be the hallucinations of the mind. Therefore, do thou worship the Great Being who is the spectator of them all. Do thou know me to be Supreme soul—Brahman—who is devoid of all the properties of matter, and through whose agency even a person who was fast asleep remembers his own slumber and happiness experienced during it.

"That knowledge is the Supreme Brahman which is found by a person remembering his experiences both during sleep and the awaking state, to be the connecting link as well as the separating medium between the two states of existence. But when a person forgets this my true nature, and thinks himself independent of me, then is he merged into worldliness, and becomes subject to assume form after form and suffer death repeatedly. (51—57).

"O king! At no time and nowhere can he expect to reap good, who has acquired the knowledge of self (*Atmatattwa*) even when he is blessed with human existence, in which there is room for the acquirement of the knowledge of perception and inference. So the sages knowing troubles arising out of unexpected reversions of consequences to be the outcome of desire, and final beatitude to be the fruit of absence of desire, annihilate all their wishes and expectations. The husband and the wife both perform various actions, either for the advancement of their worldly interest or for avoiding misery. But by these acts neither is their misery ended, nor is their happiness enhanced. Thus a person, knowing the perverseness of those who are proud of their own wisdom, and realising the subtle fourth state of the soul, and being liberated by their own spiritual energy from the ties of this world and the next, and imbued with the knowledge of perception and inference, become devoted to me. Those wise persons who are fully skilled in *Yoga* think of the realisation of the Supreme Soul (within the mind) to be the greatest good possible to mankind.

"O king! If thou wouldst remember my words with reverence and care, then being possessed of the knowledge of perception and inference thou shalt be emancipated without delay."

The auspicious Sukadeva said:—The Almighty Lord Sri Hari, the Preceptor and Soul of the Universe, after having so consoled the king Chitraketu, disappeared even before his very eyes. (58—65).

CHAPTER XVII

CHITRAKETU WAS BORN AS VRITRA DUE TO CURSE OF UMA

The auspicious Sukadeva said :—The sky-ranger Vidyadhara Chitraketu having then bowed down his head in the direction of that quarter of heaven into which the Reverend Lord, the Endless Being, had disappeared, began to wander about in the sky. Being possessed of indefatiguable strength and acute senses, Chitraketu roved for thousand and thousands of years in the caverns of the mountain known as *Kulachala*, where beings often realise their desires. Chitraketu was a great *Yogin*. For this reason the ascetics, the *Siddhas* and the *Charanas* sang hymns in praise of him. While so roaming about in the mountain ranges of Kulachala, Chitraketu made the wives of the Vidyadharas chant the glories of lord Sri Hari.

Once on a time when travelling in the shining car persented to him by lord Vishnu, Chitraketu saw before him Girisha, the Lord of mountains (the Divine Lord Siva) surrounded by the ascetics, Siddhas, Charanas and others. He saw the Divine Lord in the midst of the assembly of the ascetics and others, in a posture embracing within closed arms his wife, the Divine Goddess Bhavani seated on his lap. At this, with a loud laugh, Chitraketu uttered the following words even in the very presence of that Goddess.

Chitraketu said tauntingly :—"Such is then the conduct of the Preceptor of the Universe, who is deemed to be the teacher of all beings ? He is sitting in the assemblage of sages and others in a posture coupled with his wife. Like a low-minded shameless wight, he is presiding in the assembly with his wife on his lap, although he wears knotted hair on his head, and is renowned for his severe religious austerities and knowledge of Brahman. Generally even mean fellows indulge in dalliance with their wives in secluded places ; but this observer of great vows is enjoying the company of his wife in the presence of such a noble gathering." (1—8).

O king ! On hearing those words of Chitraketu, the mighty god Siva, whose intellect was immeasurable, smiled gently and remained silent, and the other members of the assembly also followed his example. But the goddess Bhavani, greatly wrathful with that king Chitraketu,—who was proud of his own self-

control and who was ignorant of the irresistible prowess of the goddess, and who uttered very many indecent words before her, —said as follows :—

"Is this fellow now a ruler among men ? Does he wield a sceptre or is any power of life and death vested in him ? Does he mete out punishment to the wicked and shameless beings like ourselves ! The lotus-born Brahma, his sons Narada, Bhrigu and others, Kumara, Kapila and Manu, are all ignorant of the ordinances of religions ? They do not stop Hara as transgressing the scriptural rules. This most impertinent and vile Kshatriya, who, condemning the wise and the learned, reproves the preceptor of the world whose lotus-feet are meditated upon by the above-mentioned gods, and who is holy of holies,—is surely deserving of condign punishment. Neither is this ignorant wight worthy of attaining the lotus-feet of the Lord of Vaikuntha (Sri Krishna), which are reverentially worshipped by the great sages ; for he is insolent and full of egoism. O son ! therefore, do thou be degenerated into the wicked existence of the Asuras, so that thou mayst not be able to speak ill of the great ones any longer." (9—15).

The auspicious Sukadeva said :—Oh Bharata ! Having been so cursed by the great goddess, Chitraketu descended from his car and tried to propitiate Sati, saluting her with his bent head.

Chitraketu said :—"O Ambica ! I do accept thy curse, with folded palms. Because, what is spoken by the gods to the mortals is surely to be deemed as their destiny. Everywhere and every time, animals are blinded with ignorance, they being turned on the wheel of life come upon happiness and misery. Neither self, nor any other agent is the creator of happiness or misery ; only the ignorant persons think them to be so. This world is an illusory river of the principles and in it there is no very great distinction between a curse and a grace, heaven and hell, and happiness and misery. The One Supreme Deity through His own illusive energy creates beings, their happiness and misery, and their freedom and slavery ; but the Reverend One Himself is devoid of them. (16—21).

"The Reverend One has none who is dear or disliked by Him. He has neither relations nor kindred, neither friend nor foe. Regarding everyone and everything with an even eye, that unsullied Great Being has no attachment for happiness ; and so

there is no room for any anger in Him. Still, righteous or otherwise, the actions which are done through His energy of illusion are capable of generating happiness or misery, weal or woe, bondage or freedom, and birth, death or worldliness of beings. Therefore, O wrathful goddess, do not think that I am trying to appease thee, with a view that thou mayst release me from my curse. But, O most chaste lady! I beg thy pardon for having uttered anything that thou mayst consider as wrong."

The illustrious Sukadeva said :—O thou repressor of enemies (king Parikshit)! Thus having propitiated both Lord Girisha (Siva) and his consort (the goddess Bhavani), Chitraketu went away in his excellent car, while all assembled there followed him with their wondering eyes. Thereupon the Lord Rudra (Siva) spoke to the goddess Rudrani (the wife of Rudra) in the following manner, whilst the divine sages, the *Daityas*, the *Siddhas* and the others present there listened to him reverentially.

The auspicious Lord Rudra said :—"O thou possessor of a dainty waist, hast thou seen with thy own eyes the nobleness of the high-souled followers of Lord Sri Hari, the servants of Hari having no desire in them? The devout ones greatly devoted unto Lord Narayana are afraid of none. They look upon Heaven, Hell and emancipation with an eqnal eye. (22—28).

"In His sportive way the Supreme Deity dispenses bodily forms to corporeal beings and it is in consequence of possessing such bodies that the duality of happiness and misery, life and death, and curse and grace, visits them. The difference which persons feel between prosperity and adversity in respect of themselves is verily resembling the mistake of confounding a rope with a serpent, arising out of ignorance. The persons who bear heart-felt and unflinching reverence towards the auspicious Lord Vasudeva, and whose source of power is their knowledge and absence of worldly desire, have no other protector to seek (to take refuge to). Neither myself, nor Virinchi, nor Kumara, nor Narada, nor the other sons of Brahma, nor the ascetics, nor the chiefs among gods, can dive into His (the Supreme Lord's) designs. How is it then possible for those gods who though composed of only a very small portion of Him yet think themselves to be independent, to understand His real nature? The Reverend One has no object of love or hate, neither friend nor foe. He being the soul of every being, is beloved of all

alike. This great, peaceful and impartial Chitraketu, is a very favourite follower of Achyuta and so am I. Therefore, O goddess, thou shouldst not wonder at the conduct of the peace-loving, high-souled and impartial devotees of the Great Lord." (29—35).

The auspicious Sukadeva said :—O king ! The goddess Uma (Rudrani), having heard the aforesaid words of the mighty lord Siva, became very much satisfied and all her doubts were dispelled. Even though the mighty Chitraketu could have also cursed the goddess in revenge, he did not do it. On the other hand he took her curse on his own head. Surely this act on the part of Chitraketu indicated his high moral nature.

Having been so cursed by the goddess, Chitraketu then sprang as a Danava out of the sacrificial *Dakshinagni* of Maharshi *Twasta* ; and that Danava was called Vritra, and he was gifted with a knowledge direct and inferential. O goddess ! I have now answered (in the above words) your queries in detail regarding the cause of Vitra's birth in the Asura race, and yet his attachment towards the auspicious Great Lord.

As a result of hearing of this sacred history of the high souled Chitraketu and of the glory of the devotees of Lord Sri Krishna, men are freed from the fetters of the worldly existence. The person who with his thoughts fixed on Lord Sri Hari every morning recites this history with reverence and restraint in the use of words, attains to the best and highest state of existence. (36—41).

CHAPTER XVIII

DESCRIPTION OF THE PROGENIES OF SAVITA AND OTHER DEITIES

The auspicious Sukadeva said :—O king ! The wife of Savita, named as Prishni, gave birth to Savitri, Vyahriti, Trayee, and Agnihotra, Pasuyajna, Soma-Yajna, Chaturmashya-Yajna and the five great sacrifices. O thou great observer of vows ! Siddhi, the wife of Bhaga, gave birth to Mahima, Vibhu and Prabhu, and also a most beautiful daughter named Ashis. The wives of Dhata named as Kuhu, Sineevali, Raka, and Anumati respectively brought forth Swayam, Darsha, Pratas, and Purnamasha. Vidhata begat on his wife named Kriya the five fires who went by the name of Purishyas. Charshani was the wife of Varuna,

unto whom was reborn Maharshi Bhrigu ; and the foremost of the Yogins going by the name of Valmiki for having been emerged out of an ant-hill was said to have been born unto Charshani. The Rishis known as Agastya and Vasistha are both said to have been born out of the earthen pot in which Mitra and Varuna were said to have dropped their vital fluids having been excited with lust at the sight of the celebrated Apsara Urvashi by name. O king ! Mitra also generated three other sons who were named as Utsarga, Arista and Pippala, on his duly married wife Rebati. (1—6).

O son ! We also heard that the celestial king Indra begat on his wife Paulomi, three sons whose names were Jayanta, Rishaba and Midpusha. Urukrama, who had through the influence of his illusive energy formerly assumed the form of a *Vamana* (Dwarf), begat on his wife named Kirti a son named Vrihatsloka, and this Vrihatsloka also became the father of Soubhaga and others. I shall relate to you in detail hereinafter all about the prowess, accomplishments and actions of the reverend Vamanadeva. I shall now relate to you how the progeny of Kasyapa was procreated in Diti.

The sons of Kasyapa were called Daityas. In this race were born among others the renowned Prahlada and Vali who were remarkable for their auspiciousness and devotion unto Lord Vishnu. Diti had two sons named Hiranyakasipu and Hiranyaksha who were held in great estimation both by the Daityas and Danavas, of whom I have already related. Kayadhu, the daughter of the Danava named Jambha was the wife of the celebrated Asura Hiranyakasipu. She gave birth to four sons named Sanghrada, Anuhrada, Hrada and Prahlada. Their sister named Singhika, having been given in marriage to a Danava Viprachitti by name, became the mother of Rahu. (7—13).

The auspicious Lord Sri Hari cut off the head of Rahu with his disc (Sudarsanachakra) whilst the latter was in the act of stealthily drinking *Amrita* (Ambrosia).

O king ! Mati, the wife of Sanghrada gave birth to Panchajana. Hrada's wife Dhamani brought forth Vatapi and Ilvala. This Ilvala cooked Vatapi in the form of a ram for the meal of Maharshi Agastya who had come to them as a guest in order to take his life. Vaskala and Mahisha were the sons of Anuhrada by his wife named Surya. Prahlada begat Virochana on his wife

named Darvi. This Virochana begat Vali; and Vali again begat on his wife named Asana one hundred sons, the eldest of whom was named Vana. Vali's fame, which is worthy of being related shall be described hereinafter. Vana, the son of Vali, after a protracted worship of Lord Girisha (Siva), obtained the leadership of his (Siva's) followers; and even now the great Lord Girisha could be found with him as the guardian of his city. The fortynine *Maruts* (the wind gods) were also the sons of Diti. The Marutas had no issues and they were rendered homogeneous with the gods by the grace of Indra. (14—19).

The auspicious king Parikshit said :—O preceptor! How were these Maruts rendered homogeneous with the gods by Indra? And how did they relinquish their Asura nature, which had been born with them? What good did they do to Indra? O Brahman! These sages with myself are very anxious to know all about this matter. Therefore, O thou mighty one, be pleased to explain it to us.

The auspicious Suta said :—O Satrayana Saunaka! Vadarayani (Sukadeva), versed in all knowledge, hearing with great regard the king Parikshit's few but sensible words, praised the latter sincerely within his heart and thereafter spoke unto him as follows :—

The auspicious Sukadeva said :—Diti, whose sons were all slain by Indra, with whom had sided the Reverend Lord Vishnu, began to think within herself thus, whilst she was burning with the fire of rage kindled by great grief ;—

"When shall I rest in peace, after having destroyed that crooked, heartless and sinful Indra, who slew his brothers and who is given to the gratification of his senses? The bodies of hundreds of kings famous as lords have turned into worms, filth or ashes. Then, can he be said to know his own interests who oppresses others for the benefit of such a body, seeing that as a penanlty for such tyranny, he is sure to be condemned to a life in hell? (20—25).

"Any how, I must have a son, powerful enough to humble Indra's pride, who has grown very arrogant by thinking his frail body to be ever-enduring."

O king! With this object in view Diti, intimate with the knowledge of human nature, very soon succeeded in ingratiating herself into the good graces of her husband (Maharshi Kasyapa)

by means of love, self-control, attachment, devotion, sweet words, smiles, and side-long glances. In this way even a wise man is enslaved by his beautiful wife. Reduced to this plight, it is no wonder that the husband should say 'yea' to every wish of his wife. In the beginning, Prajapati Kasyapa, the lord of men, finding the male portion of created beings companionless, out of the remaining half of his body, created the females who lead astray the intelligence of the males.

O king! The mighty Prajapati Kasyapa having been greatly pleased with the services of his wife (Diti), one day greeting her with delight, thus smilingly spoke unto her.

The auspicious Kasyapa said :—"O thou unblamable lady of shapely thighs! I am pleased with thee. May thou ask any boon of me. What object of desire in this or in the next world may not be realised by a female, whose husband is pleased with her? (26—32).

"A husband is truly said to be the supreme deity to his wife. The great Lord Vasudeva, the soul of every being and the husband of Sri, is worshipped in the person of the gods by the males who ascribe to him different images and names; but by women he is worshipped in the person of their husbands.

"O lady of slender waist! Therefore it is that wives devoted to their husbands, and desirous of their own welfare, should with a singleness of purpose worship their husbands who are their soul and highest deity. O gentle woman! As I, thine husband, have been worshipped with reverence by thee in this manner, I am willing to gratify that desire of thine, which is incapable of being attained by unchaste women."

Thereupon Diti said :—"O Brahman! If thou art graciously willing to confer on me a boon, be pleased to grant me an immortal son who shall be powerful enough to kill Indra, because Indra has murdered both of my sons and has thus made me a bereaved mother."

On hearing the above words of Diti, Kasyapa, the best of the Vipras, became greatly agitated in his mind and lamencted saying as follows :—

"O what great sin has clung to me to-day? An ignorant wretch that I am, I shall without any doubt be hurled down into hell, because I have suffered my heart to be captivated by the charms of a woman, and also for that I find pleasure in

wealth and in the enjoyment of the senses. What can be the fault of this woman, because of the fact that she has only followed the propensity of womanly nature! Fie, fie on me! I am verily ignorant of my own interests, and I have lost control over my senses. Who can penetrate into the purposes of women whose faces are like fully blossomed autumnal lotuses, whose speech is as nectar to the ear, but whose hearts are sharp like razors? Women pose as relatives of men to serve their own interests. It has been truly observed that women who are bent on realising their own desires do not even stay their hands against their beloved beings. They can themselves murder their husbands, sons or brothers, or they can cause them to be murdered by others for the sake of wealth. However, I cannot belie my promise of granting her desires; at the same time nor Indra is deserving of his destruction. In the circumstances, me-seems the following should be the best means to pursue."

O thou illustrious son of the Kuru-race! Thinking within himself as aforesaid, the great son of the mighty Marichi (Kasyapa), whilst blaming himself of his own thoughtlessness, angrily spoke unto Diti, his wife, as follows :—

The auspicious Kasyapa said :—"O gentle dame! If thou strictly observest the following religious vow, then thou shalt be blessed with a son who will be friendly to the enemies of the gods and who will slay Indra. But, if you are unable to follow the vow strictly to the end of it, then that son, instead of being inimical to the gods and Indra, shall be friendly to the gods and Indra." (33—45).

Thereupon Diti said :—"O Brahman! I will strictly observe the vow. Do thou be pleased to tell me what acts are to be performed by me and what are prohibited, and also what acts shall be deemed to be detrimental to the due observance of the vow."

In reply to her, the auspicious Kasyapa said :—"Then shalt not oppress, whilst in observing the vow, any being. Thou shalt not curse any creature. Thou shalt not utter any falsehood, nor shalt thou cut thy nails or hairs, nor shalt thou touch any inauspicious thing or being. Thou shalt not bathe in water, nor indulge in anger, nor hold converse with the wicked. Thou shalt not wear unwashed clothes or garlands worn by others. Thou shalt not eat any food cooked by a *Vrisali* (a Sudra by caste),

polluted by ant or touched by a woman during her monthly courses. Thou shalt not take the remnants of meals, nor shalt thou take any kind of flesh. Thou shalt drink water with thy joined palms. Thou shalt not go out in the evening, without having previously touched water or curbed thy speech. Thou shalt not go out also with thy body unclean or uncovered, and bare of ornaments, or with thy hair dishevelled. Thou shalt not lie down without having duly washed thy feet, or with thy feet wet, or with thy head placed towards the North or the West, or with any body else, or with thy person nude, or during either of the twilights. (46—51).

"Wearing washed garments, with thy mind and body purified and cleansed, thou shalt worship, before taking thy morning meal, cows, Vipras, Sree and Achyuta. Thou shalt also worship those women whose husbands are alive, with garlands, perfumes and ornaments. Thou shalt also serve thy husband, having adored him ; and also meditate on thy husband conceiving him to be within thy womb.

"If, for a year, thou canst strictly observe this vow capable of conferring offspring on people, thou shalt have a son capable of destroying Indra."

O king Parikshit ! The high-minded Diti, having assented, was impregnated by Kasyapa, and began the observance of her vows in right earnest. O thou bestower of honour ! The sagacious Indra being apprised of the designs of his mother's sister went to her hermitage and tried to please her by serving her in many ways. Every day at the proper time he presented her with flowers, fruits, roots, Kusa-grass, sacrificial fuel, leaves, earth, water, and sprouts gathered from the forest. (52—57).

O king ! like a cunning hunter of deers, disguised in the form of a deer, Indra waited upon Diti, who was absorbed in the performance of her vow, with a view to finding out any flaw in the discharge of her vow. But, O lord of earth, with all his sharpness Indra could not find out a single flaw in the observance of her vow. Thereupon Indra was verily oppressed with extreme anxiety and pondered over the means of realising his own welfare. One evening, as ill-luck would have it, Diti became unclean, and being fatigued in consequence of the severity of her religious observances of the vow, she fell asleep entirely forgetting either to touch water or to wash her feet therewith.

Having found out this flaw at that moment, Indra, who was well versed in *yoga*, by means of his power of *yoga*, entered into the womb of Diti who was deprived of consciousness by sleep. Then, with his thunderbolt, Indra sundered in seven pieces the foetus (in the womb of Diti) of golden effulgence. He again divided each of the said seven pieces, then crying out in pain, into seven other parts, while bidding them not to cry. O king! when Indra was in that act of cutting them, these parts of the foetus with joined hands said :—"Wherefore dost thou so torture us? We are thy brothers Marutas by name. (58—63).

Thereupon Indra replied saying :—"Never fear. Ye art my brothers having the same nature with me. Ye shall be mine own followers and shall be called Marutas."

Like thy own self, O king Parikshit, who did not die by the arms of Drona's son (Aswathaman), through the mercy of Srinivasa (Srikrishna), the foetus in the womb of Diti though wounded in many places several times with the thunderbolt, did not die on account of the mercy of the same Lord Srinivasa. In fact, as a result of worshipping the First Being even once, all beings obtain the self-same form with that Great Purusha. How then would Diti's foetus be destroyed, considering the fact that she had adored Him for nearly a year? These Marutas with Indra raised the number of the gods to fifty. They were made to drink *Soma* by Lord Sri Hari, after their mother's defects (due to heredity) had been purged out of them.

After having awakened from her sleep, Diti found her sons radiant like fire, standing around her with Indra amongst them. That stainless lady greatly rejoiced at their sight. Then, after a while, she asked Indra saying, "O son! I underwent the severities of the vow with the desire of obtaining only one son, who would be a terror to the celestials. So I expected to have one son only. How then is it that there are nine and forty sons? Relate to me the truth about it, if you know it; but do not speak any falsehood." (64—70).

Indra replied :—"O mother! I am selfish and impious, and coming to know the end of thine endeavours, I came to thee and detecting a flaw in thy performance of the vow, I have severed thy foetus. The foetus in thy womb having been cut in seven pieces by me has turned into seven male-children; thereafter each of these again was divided into seven parts. Still they did

not die. Having seen this marvel, I ascertained that thou hast attained unto some great success, which is sometimes the result of worshipping the Great Being (Vishnu). Those persons who are free from all desires and who worship the almighty God without even cherishing the desire of realising the final beatitude, are said to know their interest well. What wise men would worship God, the soul and Lord of the universe and bestower of spiritual advancement, with the desire of asking worldly prosperity of Him, which can be found even in hell.

"O high-minded lady! O mother! it behoveth thee to forgive the wickedness of mine, a crooked wretch that I am, inasmuch as thy foetus though dead has revived by a stroke of great good fortune."

The auspicious Sukadeva said :—Then Indra, with the permission of the highly delighted Diti, led her with the Forty-nine Marutas to Heaven. Thus I have narrated unto you, O king Parikshit, all about the question that you put to me regarding the auspicious birth of the Marutas. Now you should inform me what I shall relate to you next. (71—78).

CHAPTER XIX

DETAILS OF THE VOW OBSERVED BY DITI

The king Parikshit said :—O Brahman! I should like to know the detailed description of the Pungsavana Vow which you have narrated above to be propitiating to the Reverend Lord Vishnu.

The auspicious Sukadeva replied :—In the begnning of the (1st day of) bright half of the month of Margasira (Agrahayana), a wife with the permission of her husband, should commence the performance of this vow, which is capable of conferring all our desires on us. Having bathed, cleansed her teeth, and worn a white apparel and ornaments, she should hear the narration relating to the birth of the Marutas from the Brahmanas ; and thereafter she should worship Lakshmi-Narayana, before taking her morning meal. The worship should be as follows :—

"Salutation unto thee who alone art capable of accomplishing everything, who art impartial and who hast attained the fruition of every desire. Salutation unto thee who art the Lord of the great Goddess of manifested universe, and in whom dwell all the Siddhis. Thou art truly called the Great One, and mercy,

prosperity, prowess, glory, energy and all other divine excellences wait upon thee. Salutation unto thee. O mother of Universe ! O wife of Vishnu, O mighty illusion ! O thou that art endowed with all the marks of the Mahapurusha Narayana, be propitious unto me. Then one should with concentrated mind utter the following *mantra*. (1—6).

"Salutations unto that Great One, the Mahapurusha, the most magnanimous Being and the Lord of the Goddess of the Manifested world staying together with Her ; I reverentially offer thee these articles as sacrifices."

Invoking Lord Vishnu by chanting the aforesaid sacred mantras with offerings of *Arghya*, of water for washing the feet and for ablution, of bathing garments, a sacred thread, ornaments, fragrant articles, incense, a lamp, and with other articles, should be made with a concentrated mind. Then, with the remnants of the sacrifices, twelve offerings should be made to Fire, with the following sacred mantras :—

"Om ! Salutations unto the almighty Mahapurusha, the lord of the Manifested universe, Shaha.

If one is desirous of securing all worldly prosperity, he should every day worship with a devoted heart, Sri and Vishnu, both of whom are the bestowers of all boons and who are the sources of all benedictions. Then bowing down his head to the ground, with his heart overflowing with devotion, one should ten times meditate upon this sacred formula within himself and then he should chant this hymn :—

"Ye both are the rulers of the Universe, the prime causes of the worlds. This one is Prakriti, the subtle, insurmountable illusive energy. Thou art her lord and the excellent Purusha ; Thou art all sacrifices, whilst this goddess is the action undergone in the performances of the sacrifices. She constitutes the acts performed during the sacrifices, whilst thou dost appropriate the fruits of all these. This goddess is the emanation of the principles, whilst thou art their emblem and thou also enjoyest these. Verily, thou art the soul of all corporeal beings, while she constitutes their bodies, their senses, and their lives. The Goddess verily constitutes all names and forms while thou art the revealer and their abode. O illustrious ones ! Ye both are the Supreme Deities and the bestowers of boons. May all blessings betide us through your grace !" (7—14).

After this eulogy, the offerings should be taken away, and then Srinivasa—the bestower of boons—with Sree (the goddess of good fortune) should be worshipped, with water offered for washing their mouth. Then the remnants of the sacrifice should be smelt, and Lord Sri Hari should be again praised with hymns and should be worshipped with heart full of reverence. The wife should also devotedly worship the husband, identifying him with the Mahapurusha (the Reverend One) and should furnish him with those things which he likes. The husband with a loving heart should in his turn, perform in conjunction with her the various acts, great and small, which she shall perform. Even when the vow is observed by either of the husband or the

wife, the merits of performing the vow accrue to both. If the wife is disqualified to perform it, then the husband shall observe it with proper concentration of mind. If this vow unto Lord Vishnu is duly observed with offerings of wreaths, perfumes and ornaments given to Brahmanas and married ladies, then the performer is never separated from his or her children. In it the Great Lord Sri Hari shall always be worshipped with proper devotion and due performance of rites.

Then allowing the Deity to repair to his own abode, one should, for the purification of self, and the gratification of all desires, eat a portion of the things offered to the God, as aforesaid.

Thus having spent a full one year or twelve months in the performance of this religious ceremony, a chaste woman should observe a day's fast on the last day of the month of *Kartika*, (15—21).

At the break of the following day, having rinsed his mouth with water and having duly worshipped Srikrishna, her husband should offer into the fire, twelve oblations consisting of *Charu* with clarified butter duly cooked in milk according to the rules of preparing sacrificial oblations. Then taking on his head the blessings pronounced by the pleased Brahmanas, he should bow down to them with reverence, and then begin eating his meal consisting of the portion of the said *Charu*. Then curbing his speech, he accompanied by his friends and having his preceptor before him, should hand over to his wife the remainder of the *Charu*, which is capable of conferring progeny and good fortune.

Duly performing this ceremony, a person obtains his objects of desire ; and when observed by a woman, it confers on her good fortune, prosperity, children, reputation, and abode, and bestows longevity to her husband. By observing it, a maiden is blessed with an excellent husband ; but having been observed by a widow, she obtains the best of existences on being purged of all her sins. A bereaved mother has her sons revived and becomes owner of vast wealth ; a wretched woman turns fortunate ; an ugly and bad-looking woman becomes fair and beautiful ; and the sick and the suffering being cured of their maladies, obtain new and able bodies, with all their senses being restored intact.

A reading of this sacred narration at the ceremonies known as the *Abhyudayas*, greatly pleases the gods and the deceased forefathers ; and at the end of *Homas*, Lord Sri Hari (the Lord of Sacrifices) and His consort Sree, being very much gratified, grant us all our desires.

O king Parikshit ! thus I have recounted unto you the sacred history of the birth of the Marutas and also the history of the great vow observed by Diti, known as *Pungsavana* vow. (22—28).

END OF BOOK VI.